A

HISTORY

OF THE

Ridiculous Extravagancies

OF

Monsieur OUFLE;

Occasion'd by his reading Books treating of *Magick*, the *Black-Art*, *Dæmoniacks*, *Conjurers*, *Witches*, *Hobgoblins*, *Incubus's*, *Succubus's*, and the *Diabolical-Sabbath*; of *Elves*, *Fairies*, *Wanton Spirits*, *Genius's*, *Spectres* and *Ghosts*; of *Dreams*, the *Philosopher's-Stone*, *Judicial Astrology*, *Horoscopes*, *Talismans*, *Lucky* and *Unlucky Days* *Eclipses*, *Comets*, and all sorts of *Apparitions*, *Divinations*, *Charms*, *Enchantments*, and other *Superstitious Practices*.

WITH

NOTES containing a multitude of *Quotations* out of those Books, which have either Caused such *Extravagant Imaginations*, or may serve to Cure them.

Written Originally in French, *by the Abbot* B——; *and now Translated into* English.

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MONSIEUR QUIXOTE:

46. 12. 17.
1169.



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LONDON:

PREFACE.

Several very Entertaining Fictions have been publish'd to Expose those deprav'd by reading Poets, Romances, Books of Chivalry, and other such Trifles, widely distant from Truth, and all Probability. The most Considerable of this Kind, are Don Quixote, *the* Extravagant Shepherd, *and the* False Clelia. *They are daily read with Pleasure, which I take to be chiefly owing to their lively Description of certain Characters which are very Natural: Experience sufficiently convincing us, that very few who give into whimsical Studies, ever fail of becoming themselves ridiculously whimsical. There are very few Children who don't fondly believe* Esop's *Fables, and the Tales of Fairies, when those whose Duty 'tis to take care of their Conduct, and give them a good Education, are not wise enough to prevent this sort of Credulity. It also frequently happens, that even those of riper Years, are yet full as weak as Children, in swallowing whatever they read, if it does but seem uncommon, wonderful and prodigious. The Person whose Extravagancies we are going to peruse, was perfectly of this Opinion; he believ'd nothing so firmly, as what appear'd incredible to others.*

This weak Man spent a great part of his Life in reading a vast Number of Books which treat of Magick, Witchcraft, Spectres, Phantoms, Hobgoblins, Wanton Spirits, Elves, Fairies, Judicial Astrology, Divinations, Apparitions, Charms, and, in a Word, whatever the most Celebrated Authors have written in favour of a great many Superstitious Practices.

The first Books which fell into his Hands, and to which he most intirely abandon'd himself, were those which relate as Truths, a thousand fabulous Stories on these Heads; and this Possession having thus wholly seiz'd his Mind, he became a continual Prey to pretended Hobgoblins, Ghosts, Fortune-Tellers, Talisman and Horoscope-mongers; and in general to all those who aim'd at either advantaging or diverting themselves by his Credulity: Nor did these Impostors meet with much Difficulty in Imposing on him, because he met them above half way, and his obstinate Prevention drew him to believe even whatever they wou'd have him. If the Readers will recur to, and recollect what they have frequently observ'd in the World, to result from Prejudice and Prepossession, they will not doubt of the Truth of what I say, much less of what they will meet with in the following History.

I shall say no more of him in this Place, since the first Chapter is solely destin'd to Characterize him and those of his Family, considerably concern'd in this Story.

The exactness with which those Passages in the Superstitious Books, which tainted Mons. Ouste *are pointed out, gives reason to hope, that the Notes which faithfully recite them, will help to render this History the more agreeable, and consequently giving the Reader the greater pleasure, will not be unworthy his Curiosity; and indeed these Notes alone, wou'd furnish sufficient Matter for a Book equally Amusing and Instructive: Amusing by the variety of extraordinary and surprizing Incidents; and Instructive, by their many Learned Quotations, which either shew the Extent of Superstition, or confute it, and demonstrate its Ridiculousness.*

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THE

A HISTORY OF THE *Extravagant CONCEITS* OF Monſieur *OUFLE.*

CHAP. I.

The Characters of Monſieur Ouſle, *and thoſe of his Family, who are mention'd in this Hiſtory.*

I Shall not ſay where Monſieur *Ouſle* was born, nor in what Town he ſetled his abode; neither his Country, nor his Habitation affording any thing of Conſequence, with regard to any Part of what I'm going to write concerning his Conduct, ſo that I allow the Readers to fix where they pleaſe, the Extravagant Scenes which they will find repreſented in this Work. Many Reaſons engage me not to explain my ſelf farther on this Head, which is ſo true, that if it had been abſolutely neceſſary to name the Country where this celebrated Fantaſtick liv'd, and the Places around that of his Reſidence, to which he made ſeveral Tours, I proteſt I had ra-

ther not have publish'd this History, than in the least to have discover'd him who is the Subject of it, whose Name I have wholly disguis'd. 'Tis to be thought by the Protestation which I've just made, that these Reasons must be very strong; since they cou'd have hindred the Publication of so many Adventures, which may not only give a great deal of Pleasure, but also serve as so many Advices and Instructions on several Heads which disturb, trouble and alarm Men, and throw them into superstitious, fallacious and culpable Practices. So that since I publish these Adventures, I've Reason to be persuaded that those who read them, will be very little concern'd to know of what Family Monsieur *Ouste* was, where and when he liv'd, or other Circumstances, which when known, will not add any thing either to their Diversion or Instruction.

I shall then content my self, with giving the Character of the Genius of Monsieur *Ouste*, and of those of his Family, of which I intend to speak: which I shall do in the remainder of this Chapter.

Monsieur *Ouste* enjoy'd a very considerable Estate, as well in Houses, Land, Rents, as in ready Money, which he never spent more freely, than when to gratify his ridiculous Prepossession. He never would trouble himself with any Employ, or Post; contenting himself with making it his whole Business to read Books of *Magic*, *Charms*, *Apparitions*, *Divinations*, and in short whatever related to those Subjects. It must be fairly own'd that he read those *pro* and *con*, with equal Attention and Assiduity. But 'tis also as true, that he believ'd only those Histories, which affirm'd, for Instance, that such a Spectre appear'd; that such a wanton Dæmon play'd his Pranks in the Night in a Garret, or a Stable; that such a Girl was bewitch'd by a Nosegay; such a Child by an Apple; that this Person cou'd not avoid what was foretold by his Horoscope, and an Infinite Number of the like Stories, which have no other Foundation, than the Address of those who broach them, and the Weakness of those who receive 'em. In vain did he read the Books written against these Fables; retaining only in his Memory the Stories which he read, without suffering himself to be persuaded by the Reasons which discover'd their falsity; but even often looking on the Authors of these Performances as impious, and men without Religion; for People of his sort commonly believe all those to be Atheists who are not Superstitious.

Not

Not only his Reading, but alſo his Diſcourſe, his Actions, his Writings, and even ſeveral of his Moveables prov'd and repreſented his Prejudice. By the Moveables which I mention'd, I mean particularly a great Number of Pictures, which he had caus'd to be painted at a great Expence by the ableſt Maſters of the Countrey, and adorn'd with rich Frames extraordinary well carv'd. In ſome of them was drawn a Magician, with all the Appurtenances belonging to the Magical Habit, holding a Staff in his Hand, ſtanding in the middle of a Circle, ſurrounded with hideous Monſters or Devils, which, caſting out Fire and Flame, ſeem'd ready to wait his Orders to ravage, terrify, and exterminate the whole Univerſe. Others contain'd Aſtrologers contemplating the Stars, Comets, and Eclipſes, with Intention, not of forming Conjectures of Futurity, but rather infallible Deciſions, to which ſeveral People of all Ages and Profeſſions eagerly attended in order to ſwallow them greedily. All ſorts of Diviners were alſo there repreſented; for Inſtance, *Aruſpices* which grop'd in the Entrails of the Victims, in queſt of Informations which they perfectly well knew were not to be found there; *Augurs*, with their Heads lifted up and Eyes fixed on the Birds flying in the Air, which knew nothing in the leaſt of what theſe Cheats pretended to examin them with ſo much Attention; Gipſies telling their good Fortune to young Wenches more curious to learn future Events, than theſe Female Deceivers are capable of informing them; all the ſorts of Oracles of which Antiquity has pleas'd to preſerve the Hiſtories, or rather Fables, perſuading it ſelf, that Poſterity would furniſh an ample Number of People to believe 'em; the *Sybills* with their Prophetical Books conſulted by Princes and Nations, and ſeeming ſo learned as if Truth were entruſted to them alone. There were alſo in others Dæmoniacks agitated with frightful Contorſions; Devils repreſented in either horrible or ridiculous Shapes; Spectres, Phantoms, Ghoſts, ſome wrapt up in winding Sheets white as Flower which dazled the Eyes; others habited in long black Robes, and all diſplayed with diſmal Actions and Poſtures. The Moon being in ſome ſort the Patroneſs of Magicians, ſhe appear'd either contemplated by them by their Looks, attracted by their Charms, or ſhedding her Influences, with which they prepar'd Myſterious Compoſitions, to uſe in Time and Place, according as Fools and weak People ſhould give opportunity. One Gallery

was fill'd with magical Curiosities; Schedules which the Devil had been obliged to restore to those who had given them to him; Astrological Instruments; Statues which he pretended formerly to have utter'd Oracles; Talismans, made for several different Uses, and a great Number of Books very well bound, treating of all sorts of Superstitious Practices. (I shall speak of his Books in the next Chapter.) The Floor of this Gallery was fill'd, or rather wholly cover'd with a very large Picture which represented the Sabbath, or nocturnal Rendezvous of Conjurers and Witches; it was crowded with a great Number of Figures, some of which struck Horrour, and others excited Laughter. It may be said, that the whole of poor Monsieur *Ouste*'s Learning, Employment, and even of his Religion, was confin'd to the Curiosities, Pictures, and Books of which I have been speaking. He believ'd nothing more firmly, practis'd nothing more willingly, and studied nothing with more Application, than what these Moveables represented, or what had some Relation to them. And in this consisted his true Character; which what we shall hereafter say, will make appear so plainly, that I hope I shall not be accused of exaggerating it.

Let us at present proceed to those of his Family, who either in Conjunction with him, or separately, will represent several Scenes in the Course of this History: I shall give them Names different from their own, that none of them may be known.

Monsieur *Ouste* had a Wife, two Sons, (the eldest of which, was what we call an Abbot, and the younger had a Post in the Treasury;) two Daughters, and a married Brother. One of his Domesticks was a very subtle, sly fellow, whom we shall see act several Parts in the Series of this History which will not be the least agreeable. I shall call Monsieur *Ouste's* Lady, Madam *Ouste*; his eldest Son, the Abbot *Doudou*; his younger, *Sansugue*, his eldest Daughter, *Camele*; the youngest *Ruzine*; his Brother *Noncrede*; and the Valet *Mornand*. The true Characters of these Seven Persons follow.

Madam Ouste, Monsieur *Ouste*'s Lady, did not in the least give into the Conceits of her Husband: but tho' Women are generally more susceptible of Superstition, she doubted the Truth of whatever Monsieur *Ouste* believ'd most firmly on that head; and the weakness of the latter seem'd to have fortified the mind of the former; and that perhaps, to the end that she might have a fairer Opportunity of incessantly

contra-

contradicting him, for nothing reigns more commonly betwixt Men and their Wives, than the Spirit of Contradiction. However it was, ſhe continually perſecuted the Pretenders to Aſtrology, the Chiromancers, and in general all thoſe which came to her to divine what was paſt or predict what was to come. She was ſtrictly on her Guard, when any Impoſtor promis'd to ſhew Spectres, or bring her to the hearing of the wanton Pranks of ſome Hobgoblin. They never in the leaſt cou'd find their account with her, nor either cheat or ſurpriſe her: for ſhe was always arm'd with all poſſible Care and Attention, in order to diſcover the Fraud: for which Reaſon theſe Deceivers very carefully took the Opportunities of her Abſence to delude her Husband. We ſhall hereafter meet with a very diverting Conteſt which Madam *Ouſle* had with her Husband.

The Abbot *Doudou*, the eldeſt Son of Monſieur and Madam *Ouſle*, was an honeſt Gentleman, who affected a very unſuitable mixture of Learning and Devotion. He religiouſly believ'd that all that he met with extraordinary in Books, was true, not being able to perſuade himſelf that their Authors would have been ſo unjuſt as to have printed ſuch wonderful things, if they had not been true; and the ſmall Pittance of Learning which he had, ſerv'd to no other end, than, by I don't know what means, to ſuggeſt to his Mind, ſtrain'd Proofs of the poſſibility of what he was abſolutely reſolv'd to believe. He was too honeſt to conſent to turn Wizard; but was credulous enough to believe all the Stories of Conjurers; there was no Apparition how monſtrous ſoever, which did not to him ſeem poſſible: Beſides which, he was perpetually in ſuch a terrible Fear of ſeeing Phantoms, that nothing was more afflicting to him, nor did any thing give him greater uneaſineſs, than to be oblig'd to be alone at Night in his Chamber. If he happen'd to be without Company in a Church, he imagin'd that the Bodies of thoſe there interr'd roſe out of their Graves, to appear to him in the dreadful Dreſs, in which they are daily deſcribed in the numerous Stories told to ſilly Women and young Children. From this Character it may be concluded that the Abbot *Doudou* did not a little contribute to the confirming his Father in his extravagant Conceits.

Sanſugue, Monſieur *Ouſle*'s ſecond Son, who had engag'd himſelf in the Treaſury, was gay, vigilant, vigorous, and aim'd at nothing but Methods and Opportunities of extreamly enriching himſelf. Diviners, Conjurers, Judicial Aſtrologers, and all the reſt of that Crew were welcome to him,

provi-

provided he found his Intereſt by them. If they offer'd him a Taliſman to enable him to get a great Eſtate, he did not reject it; but being extreme fond of raiſing a great Fortune, was the more willingly inclin'd to give credit to it. When they talk'd to him of Devils which diſcover'd Treaſures, his Mouth water'd to that Degree, that he would not have ſent them away, even tho' they ſhould have appear'd in the moſt terrible Shapes, made uſe of to repreſent them. He was not ſo credulous with regard to the Ghoſts of dead Men; becauſe, ſaid he, thoſe Phantoms of the Dead, don't commonly appear to any other end, than to make Demands on the living, or to ſtrike ſuch Terrors as congeal the Blood of thoſe who ſee 'em. But yet he ſometimes ſeem'd to believe them; but 'twas when, by a Complaiſance to his own Father, he hop'd for ſome Profit by it. This was the Character of Monſieur *Ouſle*'s younger Son; Proceed we now to his Two Daughters.

The Eldeſt, to whom I've given the Name of *Camele*, was an eaſy ſimple Girl, who believ'd whatever her Father ſaid, when with him, but disbelievd all when in Converſation with her Mother. Being thus ſuſceptible of all kinds of Impreſſions, ſhe acted all ſorts of Parts, how contradictory ſoever they were.

Ruzine, Monſieur and Madam *Ouſle*'s Younger Daughter, accommodated her ſelf to the Taſte of both Father and Mother; but what the former did in Simplicity, the latter did out of Cunning. She was ſly and ſubtle, had always her Ends in view, and it may be ſaid, that ſhe in a ſort banter'd the whole Family. She was extream uneaſy to be marry'd, but being the Younger Daughter, cou'd not expect it till after the Eſpouſal of her Siſter; who being ſo inſenſible in that Point, that by her Indifference ſhe had turn'd off ſeveral very good Offers, poor *Ruzine* found herſelf under the cruel Neceſſity of waiting, a tedious Time, the deciſion of her Deſtiny. The Uneaſineſs and Impatience which this forc'd Delay gave her, in order to gain her End, put her upon trying ſeveral equally ingenious and diverting Stratagems, with regard to her Father's Whimſies.

Noncrede, Monſieur *Ouſle*'s Brother, paſs'd in the Judgment of thoſe who knew him, for a Man of true Wiſdom and Probity, and certainly if they had this Opinion of him, they did him Juſtice. His Probity and Wiſdom being accompany'd with a great deal of good Sence; 'tis reaſonable to con-

conclude, that he was very far from falling into the Extravagancies of his Brother. In ſhort, he wag'd continual Wars with him and his Nephew, the Abbot *Doudou*, on the ſcore of their ridiculous Prepoſſeſſion: And theſe Wars were ſo much the more judicious, becauſe ſuſtain'd by ſuch ſolid Arguments, that they leave room for Surprize, that they cou'd not reduce 'em to Reaſon. The Readers will (in the following Chapters) ſee what ground I have to ſay ſo.

Mornand, one of thoſe Maſter-Valets, who by ſerving a long ſeries of Years, have aſſum'd a ſort of Authority over their Maſters, and the other Domeſticks; *Mornand*'s Conduct, I ſay, was very near of a piece with that of *Ruzine*; he ſeem'd to believe or disbelieve, according as his Intereſt requir'd. His Profit was the Ruler and Director of all his Steps: As for Divinations, Apparitions and Charms, he never fail'd to put in Practice the moſt ſubtle Intrigues, either for or againſt them, provided there was any room left to hope they wou'd terminate to his Advantage. His Dexterity in inventing and carrying on a Cheat, was ſuch, that the Chief Perſons of that Houſe with which he had to do, cou'd not help giving way to 'em; which will be prov'd by ſeveral Inſtances which we ſhall find in the Courſe of this Hiſtory.

After having given you the Character of Monſieur *Ouſle*, and thoſe of his Family, who are ſo often mention'd in this Work, I think it proper to ſpeak of his Library; but ſhall not particularize any more than ſome Principal Books which he moſt frequently read, and which produc'd in him theſe Extravagant Conceits by an ill diſpoſition of Mind, which render'd the uſe he made of them dangerous to him. The following Chapter therefore ſhall contain a Catalogue of his Books.

CHAP. II.

Of Monſieur Ouſle's *Library.*

AS a Catalogue of Books may be very tireſome to ſome Readers, I have reaſon to believe, that ſeveral will be inclin'd to paſs over this Chapter. And to encourage them to skip it, and remove all Scruples on that Head, I here advertiſe them, that the precedent Chapter, and thoſe which follow, are ſo little dependent upon it, they will not have leſs pleaſure in the reſt for not reading this. I ſhall add, but very briefly, what I think of ſome of them, that this Chapter may not be altogether ſo dry as as a Bookſeller's Catalogue.

A Catalogue of the Principal Books in Monſ. Ouſle's *Study.*

Agrippa's occult Philoſophy. There is much more Learning than Certainty in this Book.

A Deſcription of the Inconſtancy of Evil Angels and Dæmons, by Delancre. Amongſt ſeveral curious Things diſpers'd in this Book, there is ſuch an ample and very particular Deſcription of all that paſſes at the Sabbath, that I don't believe I ſhou'd be better inform'd concerning it, if I had been there myſelf.

An Apology of the Great Men accus'd of Magick, by Naude. We ſhall ſee in the Sequel, that Monſ. *Ouſle* has not at all profited by the reading of this Book, any more than of the following, which bears this Title.

The World Bewitch'd, by Becker. This Work is very pernicious; and it has alſo met with great Oppoſition.

Phyſica Curioſa & Magna univerſalis, by Gaſpar Schot.

Bodins Dæmonomania. 'Tis ſaid of this Book, that 'tis a Collection made with more Application than Judgment.

Danæus de Sortiariis.

De Odio Satanæ, by Father Creſpet.

Malleus Maleficarum. If Witches are not at preſent as much talk'd of as formerly, is it not becauſe this Mallet has knock'd down ſo many, that there cannot be many left?

Frommannus de Faſcinatione.

The Infernal Proteus, by a German Author.

Olaus Magnus, of the Northern Magic.

De Magis & Veneficis, by Golman.

The Hiſtory of Doctor Fauſtus. He that is never ſo little fond of Illuſions and ſurprizing Things, will here meet with a great deal of Pleaſure.

De Sortilegiis, by Paul Grilland.

Wier de Præſtigiis Dæmonum.

Sylv. Pierias de Strigimagorum Dæmonumque mirandis.

John Adam Oſiander de Magia.

Peter Maſſe of the Impoſture of Devils, Diviners, &c. How many good Books might be written on this Subject! There is ſcarce a larger Field than that of demonſtrating that many Cheats are intermix'd with what is called Enchantment and Divination.

De Faſcino, by Leonard Vair.

Henry Boquet of Sorcerers.

De ſenſu Rerum & Magia, by Campanella.

Diſquiſitiones Magicæ, by Delrio. Monſ. *Ouſle* had alſo a *French* Tranſlation of this Book, by *Andrew Duchêne.* The Subject of Superſtitions is here throughly treated, and that with as much Order and Labour, as tho' the Queſtion had been about the moſt important Theological Principles.

Torreblanca de Magia, in qua aperta vel occulta invocatio Dæmonis intervenit.

The Incredulity and Miſbelief of Enchantment fully Convicted, by de Lancre. Here's a great Deſign: This Author has hunted after all poſſible Means to convince; but does he? Read his Book and ſee.

Oracula Magica Zoroaſtris. There being a great diſtance betwixt *Zoroaſter* and us; 'tis a great Chance whether ſo many Ages have faithfully preſerv'd theſe pretended Oracles.

A Treatiſe of Angels and Dæmons, tranſlated from the Latin of *Maldonat,* by *de Laborie.*

Pererius de obſervatione Somniorum, de Divinatione, &c.

Pſellus de Operatione Dæmonum.

Remigii Dæmonolatreia.

Fileſacus de Idololatria Magica.

Dæmonology, by Perreaud.

Cicognæ Magia Omnifaria, ſeu de ſpiritibus & incantionibus ex Italico latine per Caſparum Ens.

Of Satyrs, Brutes, Monſters and Dæmons, their Nature and Adoration, by Hedelin.

The

The Stratagems, Subtilties and Impoſtures of wicked Spirits, by Robert de Triez.

A Treatiſe of the Cauſes of Sorceries, Charms and Enchantments, by René Benoit.

Thiræus de Locis infeſtis ob moleſtantes dæmoniorum & defunctorum ſpiritus, &c.

Binefeldius de confeſſionibus maleficorum & ſagarum.

The Flail of Dæmons and Sorcerers, by John Bodin.

A Diſcovery of the falſe Poſſeſſed, by Pithois.

Vincentius Pons de potentia & ſcientia Dæmonum. If a Perſon after reading this Piece, reads *Becker*'s World bewitch'd, he will find much Matter for diſcuſſion.

Martinus de Arles de ſuperſtitionibus maleficorum & ſortilegorum.

A Treatiſe of Energumens, with a Diſcourſe on the Poſſeſſion of Martha Broſſier, by Leo Alexis.

A Hiſtory of the three poſſeſs'd Virgins in Flanders, in which is treated of the Order of the Sabbath, and of the Secrets of the Synogogue of the Magicians and Sorcereſſes, by John de Normant.

A Hiſtory of the Poſſeſſion and Converſion of the Princeſs of the Sorcerers of Provence, with a Diſcourſe of Spirits, by Father Michaelis.

The Hiſtory of Apollonius Tyaneus, convicted of Falſity and Impoſture, by Monſ. Dupin.

Apuleius's Golden Aſs.

A Hiſtory of the Devils of Loudun.

Learned Incredulity and Ignorant Credulity on the Subject of Magicians and Sorcerers, by Father James d' Autum, a Capucin Preacher. This Book, which is a thick Book in Quarto, charm'd Mr. *Ouſle*, ſo much it was to his Taſte.

The admirable Secrets of Albert the Great. This VVork and the following have been falſly aſcrib'd to him who is made the Author: but notwithſtanding that, they are in great Credit amongſt Fools.

The ſolid Treaſure of Little Albert.

Enchiridion Leonis Papæ. A moſt Apocryphal Book, and only deſign'd for thoſe who run headlong into ſuperſtitious Practices.

Clavicula Salomonis. This Book is wholly as falſe as the precedent. Father *Delrio* ſpeaks thus of it and of another. *l.* 2. *Queſt.* 3. *p.* 98. *prætexunt etiam Salomonis auctoritatem, cujus quandam claviculam (quam egregie refutat Bap. Segnius lib. de vero ſtudio Chriſtiano c.* 7.) *& aliud ingens volumen in ſeptem*

ſeptem diſtinctum obtrudunt, plenum Sacrificiis & incantationibus Dæmonum. Hunc Librum Judæi & Arabes in Hiſpania ſuis poſteris hæreditario jure relinquebant, & per eum mira quædam atque incredibilia operabantur. Sed quotquot inveniri potuerunt exemplaria, juſtiſſime flammis Inquiſitores fidei concremarunt & utinam ultimum exemplar nacti fuiſſent. Nicetas mentions this Clavicula, *l.* 4. *Annal. in vita Manuel. Comnen.*

The Grimoire, a Book of Characters and Conjurations of Spirits. I have ſeen one of them ſign'd at the end by the Devil: a needy Bookſeller gave it out, in order the more effectually to cheat thoſe who are fond of this ſort of Books; for how is it poſſible to come to the Examination of the Truth of it?

Trinum Magicum, Editum à Cæſare Longino Philoſopho.

Cicero of Divination.

Peucer of Divinations.

Several Thoughts on the Comet in 1680. There are ſo many ſolid Argumeuts in this Book againſt popular Errors, that if Monſ. *Ouſle* had read it without an obſtinate Reſolution to ſtick by his ridiculous Prejudice, he wou'd not have fall'n into ſo many extravagant Conceits.

A Treatiſe of Superſtitions, by Monſ. Thiers. It contains a prodigious Maſs of Learning, employ'd to prove that Superſtitious Practices are condemnable. 'Twere to be wiſh'd that ſuch a Learned Man had labour'd in the ſame manner to ſhew that they are fallacious in their Pretences.

Modern Paganiſm, by Carolin.

The Sweediſh Lapland, by Scheffer.

Anthony Vandale's Treatiſe of Oracles.

A Treatiſe of Oracles by Monſieur de Fontenelle. It appears that the two thick Volumes, full charg'd with Greek and Latin, which have been lately publiſh'd againſt this Work, have not injur'd its Reputarion. 'Tis written in a manner ſo agreeable and judicious, that 'twill be needleſs for the illuſtrious Author to make any Anſwer; the Publick has done it for him.

Cardan of Subtility and Variety.

Tho. Eraſtus de Lamiis.

Cribrum Cabaliſticum, by Gaffarel.

Unheard of Curioſities, by the ſame Author.

The Centuries of Anthony Mizaldus. A Book very fit for the *Ouſles.*

Voetius of Viſions and Augurs.

Fatidica ſacra, by Neuhuſius.

Lavaters Treatiſe of Spectres.

Fernelius de abditis rerum cauſis.

John Wier de lamiis.

Raguſeius de Divinatione.

A Supplement to the Dog-days.

The Sepulchre or Deſtruction of Judicial Aſtrology, by Father de Billy.

Martinii ſubtilitatum veriloquia, in quibus proprietates ſubſtantiæ, huc uſque occultæ refulgent.

Roberti Fluddi opera.

Introduction to Chyromancy, Phyſiognomy, &c. by John Indagine.

Taiſnerii Chyromantia, Phyſionomia, Aſtrologia naturalis & judiciaria, & ars divinatrix.

Cochlitis Chyromantiæ & Phyſiognomiæ Anaſtaſis.

Trithemii Steganographia, cum clavi.

Steganographiæ Trithemii declaratio, a Joanne a Caramuel, cum Salomonis clavicula.

Of Spectres, by le Loyer.

The Oracles of the Sibylls.

The diverting Oracles.

The Wheel of Fortune.

The Paſtime of the Fortune of the Dice, with the Queſtions and Anſwers of the Wheel of Fortune, Theſe four laſt exhibit the Practiſe of Divinations by way of Play, only to amuſe and divert.

Of Cœleſtial Influences &c. by Father John Francis.

Prætorii Theſaurus Chyromantiæ.

Of the Apparition of Spirits by Taillepied.

A Hiſtory of the Life of Andrew Bugnot, Colonel of a Regiment of Foot, and of his Apparition after his Death, by Stephen Bugnot.

A curious Treatiſe of Judicial Aſtrology, or a Preſervative againſt the Aſtrological Prædictions of Genitures.

Aſtrology and Phyſiognomy in their Splendor, by Taxil.

Joſeph de Tertiis, de Gradu Horoſcopante.

A Treatiſe of Aſtronomical Judgments, on Nativitys, by Ferrier.

Ranſonii Tractatus Aſtrologicus de Genethliacorum Thematum Judiciis.

Apomazar of the Significations and Events of Dreams, tranſlated from the Greek.

Artemidorus de Somniorum Interpretatione.

Arcandam, of Aſtrological Prædictions, Nativities, &c.

Of

Of the Art and Judgment of Dreams and Nocturnal Viſions, by Julian.

The Court of the Curious, or a Treatiſe of Dreams.

The Works of Belot, Curate of Millemont.

Romphiles natural Chiromancy.

The Chyromancy of Tricaſſe.

Michaelis Scoti Phyſiognomica.

The Phyſiognomy of Adamantius and Melampus, tranſlated from the Greek, by de Boyvin of Vouroty.

Savanarola adverſus divinatricem Aſtronomicam, ex Ital. Latine interprete Bon Inſignio.

Camerarius de generibus divinationum, ac Græcis, Latiniſque earum vocabulis.

The Works of Paracelſus.

John Baptiſta Porta's Works.

Polydore Virgil of the Invention of things.

The Works of Picus of Mirandula.

The Prophecies of Noſtradamus.

Pliny's Natural Hiſtory.

The Images of Philoſtratus.

Plutarch of Superſtition and the Ceſſation of Oracles.

The Count de Gabalis.

In Monſieur *Ouſle*'s Library, were alſo a great many other Books, whoſe Subjects related to thoſe treated of in thoſe ſpecified in this Catalogue: but I paſs them over in ſilence, leſt I ſhou'd tire out the Reader's expectation of ſomewhat more diverting.

We proceed then in the following Chapter to a Particular of the Adventures, or Actions, Sayings and Writings of Monſieur *Ouſle*, and thoſe of his Family, whoſe Characters we have given; which ſhall be faithfully taken from thoſe Memorials which we have receiv'd, which appear to be moſt conſiderable, and moſt remarkable.

CHAP.

CHAP. III.

In which we find Monſieur Ouſle *was perſuaded that there really were Hobgoblins, or Men tranſform'd into Wolves, and what engag'd him to believe it.*

Hobgoblins have been long talk'd of; (*a*) both Antients and Moderns tell us a great many Stories of them, which tho' fabulous, have yet paſſed in the Judgment of the Simple, for moſt true. A thouſand Tales are told to young Children, who being void of Underſtanding and Experience, the more eaſily believe them, becauſe 'tis by their Fathers, their Mothers, and their Nurſes, that theſe ridiculous Relations are handed to them. The Impreſſion of the Idea of Hobgoblins or theſe Transformations has ſunk ſo deep into their Minds, that they retain it their whole Lives, if they don't labour to exterminate this childiſh Prejudice by an unbiaſs'd Study; and if they don't efface this Prepoſſeſſion, they afterwards communicate it in their turn to ſeveral others: and 'tis thus that we daily ſee ſo many popular Errors perpetuate themſelves, without being authoriz'd by any other Reaſon, than bare Hearſay, and that People take no manner of care to examine into the Truth of them.

'Tis certain that Monſieur *Ouſle*, as well as almoſt all Children, when young, receiv'd the ſame Impreſſion, and that he afterwards extremely ſtrengthen'd it by Reading; for as we have ſeen in the foregoing Chapter, he did not want for Books which treat of ſeveral ſorts of theſe whimſical Metamorphoſes, of the poſſibility of which, many Reaſons would have engag'd him to have doubted, (*b*) if his Obſti-

(*a*) *Francis Phœbus*, Count of *Foix*, ſays in his Book of Hunting, that the word *garoux* imports *gardez vous*, (i. e. *beware*, or *have a Care of yourſelf*) *Bodin's* Demonomania, *pag.* 195. Image of the Inconſtance of Demons, by *Delancre*, pag. 319.

The *French* Word which I tranſlate *Hobgoblins* is *Loups-garoux*, and *Loup* is a Wolf.

(*b*) The Tranſformation of a Man into a Wolf, is not poſſible either in Soul or Body: not in the Soul; for that would be a Sort of Mortality, to which the Soul is not Subject. The Sorceries and magical Effects of evil Spirits, may if God permits them, ſtop the Paſſages of our Senſes, diſturb them and enfeeble the Organs. *Serpit hoc malum, ſays St. Auguſtin, per omnes ſenſus, dat ſe figuris, accomodat ſe coloribus, adhæret ſonis, odoribus ſe ſubjecit, infundit ſe ſaporibus*

Obſtinacy had not hindred his making any Enquiries. But being abſolutely reſolv'd to believe theſe Transformations, all the Stories which he read, paſs'd in his Mind for unqueſtionable Truths; and thus, he did not doubt that there had been, for Inſtance, whole Families, in which there was always ſome one that became a Wolf,; (*c*) as alſo that Men ſometimes became ſo by eating the Entrails of a ſacrific'd Child; (*d*) he likewiſe firmly believ'd that 'was poſſible to be chang'd

bus & quibuſdam nebulis implet omnes meatus intelligentiæ: But they cannot annihilate and extinguiſh this reaſonable Soul, efface the Image of God, to ſubſtitute in its Place a brutal Soul. Which *Homer* acknowledg'd in thoſe which *Circe* tranſform'd, that the Soul did not Change. And St. *Aug. Nec tamen in iis fieri mentem beſtialem, ſed rationalem humanamque ſervari, ſicut ſibi ipſi accidiſſe Apuleius indicavit & finxit.* But if it ſhould be alledg'd that the reaſonable Soul ſequeſters it ſelf and makes room for the other, that cannot be done without the intire death of the Body: nor is it any more poſſible that the two Souls, the Reaſonable and the Brutal ſhou'd be join'd together, for then there wou'd be two eſſential Forms in the ſame Subject, which Phyſical Principles will not allow.

Nor is the Tranſformation of the Body any more poſſible, for this Veſſel cannot be chang'd in order to ſubſtitute another to the reaſonable Soul, which alſo is improper to vivify and organize the body of a Beaſt, as *Ariſtotle* very well urges againſt the Pythagorean Metempſycheoſis. This Head, this human Brain, in which the Imagination is lodg'd before the Reaſon, which is in the middle Ventricle, as the Sovereign of all the reſt: and the Memory which is behind it, is the faithful Guardian of thoſe Things which paſs through the two former; and in general all the Members of the whole Body, are ſo aptly compos'd for the Functions of a reaſonable Soul, that that cannot be lodg'd in the Head and Body of a Brute. The Body of Man is alſo an admirable Work of God, according to what is ſaid by *Lactantius, de Opificio Dei.* St. *Baſil,* St. *Ambroſe,* St. *Gregory Nyſſen, Nemeſius de natura hominis,* and *Theophilus, de humani corporis fabrica.* God, as *Plotinus* ſaid very well, is the Sovereign Orderer of Forms, which are all inherent to their Subjects; and matter is ſo diſpos'd by the Providence of God, that no Form can be without its proper and neceſſary matter. Yet not that in Man, his Form proceeds from the force of matter, as in other things, (according to the Saying of our Philoſophers *forma educitur ex vi & potentia materiæ*) for the Form which is the reaſonable Soul, is immediately infus'd into him by God who created it out of nothing, and lodged it in a Veſſel by him appropriated to it. Conclude we then with St. *Auguſtin: Nec ſane dæmones naturas creant, ſed ſpecies tenus quas a vero Deo creatas ſunt, commutant, ut videantur eſſe quod non ſunt. Non itaque ſolum animum, ſed ne corpus quidem ulla ratione crediderim dæmonum arte, vel poteſtate, in membra beſtialia poſſe converti.* de Lancre, p. 292.

(*c*) *Pliny* ſays that *Evanthes*, a Greek Author, relates that the *Arcadians* write, that in the Family of one *Antæus*, one of them was annually choſen by Lot, and that they led him near to a Lake, that he undreſs'd himſelf, hung his Cloaths on an Oak, ſwam over the water, then fled into a Deſert, where he was transform'd into a VVolf, and convers'd with the other VVolves for nine Years. If during that time he ſaw no Man, he return'd to the ſame Lake, ſwam over it, reaſſum'd his Humane Shape, return'd Home, and prolong'd his Age nine Years. *Mirum,* ſays *Pliny, quo procedat Græca credulitas, nullum tam impudens mendacium eſt, quod teſte careat. Camerarius*'s Hiſtorical Meditations *t.* 1. *l.* 4. *c.* 12. *De Lancre,* pag. 265. VVe find other Examples of theſe Transformations in *Bodin*'s *Dæmonomania,* pag. 193, 40.

(*d*) *Pliny* alſo mentions one nam'd *Demarch.* of *Parrhaſia*, who after having eaten the

chang'd into a Cat (*e*) into a Horſe (*f*) a Tree, an Ox, a Viper, a Fly; (*g*) a Cow; (*h*) and in ſhort into all manner of Shapes. (*i*) 'Twas in vain that he learnt from ſome Books, that if there be any ſuch thing as theſe transform'd Wolves, they are occaſion'd only by a diſturb'd Imagination, which perſuades the Patient that he really is a Wolf, and makes him imitate almoſt all the Actions of that Beaſt; this is called *Lycanthropy*; (*k*) and 'tis with this ſort of Diſtemper that thoſe are afflicted, for Example, whom they call in *Poitou*, *la bête bigourne qui court la galipode*, as I'm inform'd by a very agreeable Lady of Quality. Frequently alſo the pretended transform'd Wolves, are People who, to divert themſelves, or

the Entrails of a Child conſecrated to the *Lycaan* Jupiter, by the *Arcadians*, was inſtantly turn'd into a Wolf. Agrippa *of the Vanity of Sciences*, cap. 44.

(*e*) *Spranger*, in *Malleo Maleficarum*, ſpeaks of three young Women, who in the ſhape of Cats, fell on a poor Plowman, who wounded them all three, and that they were found wounded in their Bed. Loyer *of Spectres*, p. 274. There are other the like Inſtances in the *Dæmonomania* of *Bodin*. p. 194.

(*f*) The Father of *Proſtantius*, after having eaten of an enchanted Cheeſe, believ'd that he was turn'd into an Horſe that he carry'd very heavy loads; tho' his Body had never been out of his Bed. St. *Auguſtin* who relates this Hiſtory *De Civit. Dei l.* 18 *c.* 17. and 18. interprets in this manner all that has been written concerning wonderful tranſmutations, and all the Lycanthropys of *Arcadia*, of which *Plato* himſelf has left us ſomething in writing in the 8th Book of his Republic, where he mentions the Fable of the *Arcadians* to make us comprehend the Change of a King, into a Tyrant. The *Neurians* of which *Herodotus l.* 4. of his Hiſtory ſpeaks, who annually became Wolves for ſome Days, doubtleſs were ſo only in imagination. *Agrippa* of the Vanity of Sciences. *ch.* 44. *m. l. v. ti p.* 1. *p.* 819 de *Lancre* p. 266.

(*g*) The famous *Empuſa* in *Ariſtophanes*, aſſum'd all manner of Shapes. *Epicharmus* ſays, that ſhe ſometimes appear'd as a Tree, immediately afterwards, in the Shape of an Ox, preſently after in that of a Viper, then turn'd to that of a Fly, and afterwards into that of a beautiful Woman. The learned Incredulity *p.* 96.

(*h*) I have formerly read in *Albert Krantz. l.* 1. Hiſt. Daniæ *c.* 32. that *Frutho*, King of *Denmark*, a Prince very much addicted to Magic, retain'd in his Court a famous Witch, who aſſum'd the Shapes of whatever Animals ſhe pleas'd. This Sorcereſs had a Son as wicked as herſelf, and they jointly robb'd the King's Treaſury, which done, they retir'd Home. The King ſuſpecting them, went to the Witches Houſe, when ſhe ſeeing him enter, turn'd herſelf into a Cow, and her Son into a Steer. That Prince approaching the Cow, to obſerve her nearly, ſhe with her Horn ſo goar'd him in the Flank, that he fell dead on the ſpot. *La Loyer*, p. 142.

(*i*) We read in *Diodorus Siculus*, lib. 5. of his *Bibliotheca*, that the *Telchins*, the firſt Inhabitants of *Rhodes*, turn'd themſelves into whatſoever Animals Shapes they pleas'd.

(*k*) Sabin in his Treatiſe of the Nativity of Conjurers, tells us, that there was brought in Company with *John Ewich*, to *Pomponatius*, a famous *Italian* Phyſician, a Patient affected with a Lycanthropy, whom the People of the Village found lying in the Hay, and took him for a Wolf, the rather becauſe he ſaid he was ſo, and cry'd out

if

or for ſome other Reaſon, (*l*) run about the Streets howling diſmally, for certain Nights; and that to affrighten ſimple People, who dare not venture their Heads to the Window, perſuading themſelves, that if they ſhou'd be ſo raſh, the Devil wou'd ſurely break their Necks.

Monſieur *Ouſle* did not in the leaſt doubt but that 'twas very poſſible to be chang'd into different Shapes; and as firmly believ'd that 'twas not at all difficult to work the ſame Change on others; that for Inſtance, a Wine-Merchant might be tranſform'd into a Frog, (*m*) that a Woman might turn one Man into a Beaver; (*n*) and another into an Aſs. (*o*) In ſhort he found no difficulty in Tranſformations, becauſe he had read that they had been perform'd. He believ'd with the ſame Complaiſance, or rather with the ſame Weakneſs, that Roſes, (*p*) or rather a Fork (*q*) or other Means and Inſtruments as improper to produce the Effects which the Superſtitious make us expect, are ſufficient to reſtore their priſtine Shape to thoſe who have undergone theſe Tranſformations.

It plainly appears that this poor Man, by theſe Notions was extremely diſpos'd to fall into very great Extravagancies: of which the Reader will be throughly convinc'd by the Adventures he will find in the future Courſe of this Work, in which he will ſee how our *Hero* of Superſtition came to fancy himſelf a tranſform'd Wolf, and what he did after this fooliſh Whimzy got into his Head.

to them to fly away, otherwiſe he ſhou'd devour them; they firſt b gan to flay him, according to the vulgar Error, to ſee whether he had Wolves Hair under his Skin. But they let him looſe at the Requeſt of *Pomponatius*, who cur'd him of his Diſeaſe. *Camerar. Hiſt Meditet. t.* 1. *l.* 4 *ch* 12.

(*l*) *Baram* King of *Bulgaria*, by the Force of his Magical Arts, aſſum'd the Shape of a Wolf, or another Animal, to affrighten his Subjects. *Learned Incredulity*, p. 65 We read in *Luitprand.* l. 3. ch. 8. *Rerum per Europam geſtarum.* and in *Sigebert*, in *Chronograph.* that it was *Bajan* the Son of *Simon*, King of the *Bulgarians*. *Le Loyer*, p. 142.

(*m*) A Witch chang'd into a Frog a certain Inn Keeper, againſt whom ſhe had a Spite. *Delrio Diſquiſ. Mag.* p. 124.

(*n*) Another Witch, to revenge herſelf of the Falſeneſs of a Man which ſhe lov'd, turn'd him into a Beaver, with one ſingle Word. This Animal bites off his Teſticles, to free himſelf from his Purſuers.

(*o*) A young Man that liv'd at *Cyprus* was chang'd into an Aſs by a Witch. *William* Arch-biſhop of *Tyre*, Spranger an Inquiſitor. *Bodin's Damonomania.* p. 199.

(*p*) *Apuleius's* Golden Aſs.

(*q*) The Diſeaſe of Lycanthropy is cur'd by giving the Patient a Blow with a Fork exactly between the Eyes. *Cir.*

CHAP. IV.

How Monſieur Ouſle *came to believe himſelf transform'd into a Wolf, and to what Extravagancies that Imagination hurry'd him.*

ON one of the Days of the Carnaval, Monſ. *Ouſle* entertain'd all his Family, and ſeveral of his Friends at Supper, at which the Company eat plentifully, and were not behind-hand in Drinking; for tho' he was very whimſical, and very ſuperſtitious, he yet lov'd Mirth, and good Eating and Drinking, provided no Body threw down the Salt-ſeller, laid their Knives a-croſs, or that there were not Thirteen at Table. He this Evening ply'd the Company hard with Liquor, and to promote their Drinking, inceſſantly put about ſuch Healths as were very agreeable to them, and did juſtice to all thoſe who drank to him, ſo that he had a much larger Doſe than his Head cou'd bear. But yet it cou'd not be ſaid that he was perfectly Drunk, tho' 'tis certain he was what we call Half ſeiz'd-over. Madam *Ouſle* being charm'd to ſee him ſo gay, (for he prated without ceaſing, was very nimble, light as a Feather, and his Feet ſcarce touch'd the Ground, ſo brisk had the Wine render'd him) very carefully avoided giving any occaſion of ſpeaking of Divinations, Apparitions or Charms, ſo much ſhe dreaded the turning his Humour. A commendable Conduct, and very different from that of moſt Wives, which, by I know not what Spirit of Contradiction, never ſhew more Uneaſineſs, than when they ſee their Husbands gay.

After the Entertainment, and a very lively and agreeable Converſation on ſeveral Subjects, as it commonly happens when the Wine enters into the Company, all went away very well pleas'd with each other. Monſ. *Ouſle* did his beſt to compliment his Gueſts at their Departure, and then retir'd to his Chamber, and after that, Madam *Ouſle* to hers; for they conform'd to the Mode, that is, they had long made ſeparate Beds. The young Folks alſo withdrew each to their own Apartments. The Abbot *Doudou* did not deſire then any Company to conduct him; the Wine which he had in a larger Quantity than ordinary drank remov'd all

Thoughts

Thoughts of Fear. *Camele* and *Ruzine* ſcarce touch'd the Ground with their Feet, ſo nimble had this Evenings Mirth rendred them. As for *Sanſugue*, as ſoon as he got into his Chamber, he made to his Maſquing Habits, of which he had a great Number of various Sorts and Shapes, and after putting on one he went to a Ball with other young Folks who waited for him at a Houſe where they were to rendezvous.

Scarce was Monſ. *Ouſle* got into his Chamber, before he was ſeiz'd by one of thoſe unaccountable ſorts of Uneaſineſs, which will not permit People to ſtay long in a Place, tho' they can give no reaſon for their Removal. After having walk'd ſome time about his Chamber, he left it, and that for no other reaſon than to go out of it; he went up Stairs to *Sanſugue's*, which finding open, he enter'd, either puſh'd by deſire to know whether he was there, or to chat with him. But I'm apt to think 'twas for the laſt Reaſon, rather than the former; becauſe 'tis ſaid the Wine had ſet him into a very prating Humour. However it was, being entred, and finding no Body there, and only the Masking Dreſſes, which his Son had careleſly left looſe, or forgotten to lock up, he obſerv'd one deſignedly made to Diſguiſe a Man, into the ſhape of a Bear, which moſt engag'd his Eyes, and which he reflected on with the greateſt Attention. He cou'd not forbear looking on, and examining it. This Habit was made of Bears Skins, with their Fur on, which was ſo ſew'd together, as from head to foot to repreſent the Shape of that Animal, on him that put it on. After having turn'd it backwards and forwards for ſome time, it came into his Head to play his Wife a diverting Trick, which was to dreſs himſelf in that Habit, and thus diſguis'd, to affrighten her: which Deſign he lik'd ſo much the better, becauſe Madam *Ouſle* continually jarr'd with him on the Score of his Credulity, with regard to Apparitions, Spectres, Fantoms, Enchantments, and other the like Follies. He did not doubt but that if ſhe ſhou'd be very thoroughly affrighted, 'twou'd be eaſy for him to reduce her to Reaſon on this Head for the future. The Good Humour in which he was in, furiouſly hurry'd him on. 'Tis incredible how much he hugg'd himſelf for having hit on this diverting Cheat, and what Joy he conceiv'd at the Hopes of producing an Effect ſo favourable to his Wiſhes. But his Thought terminated in a Succeſs quite different from that which he had promis'd

himſelf, as will appear by the Adventures which we are now going to relate.

He then took the Dreſs, carry'd it into his Chamber, put it on, and then ſtole very ſoftly to his Lady's Apartment, in order to act this terrifying Part, which Opportunity and his own Imagination had ſuggeſted to him. When juſt ready to begin the Scene, he heard a Noiſe, and diſcern'd that Madam *Ouſle*'s Waiting-woman had not yet left her. This Baulk chagrin'd him; but yet he did not quit his Deſign, he return'd back to his Chamber to ſtay till the Maid was gone, in order to ſtrike the more ſurely, and to amuſe and divert himſelf. And in the mean while, as ſoon as he had ſeated himſelf by the Fire, he took off the Table the firſt Book he found, which was next at hand, which was *Bodin*'s *Dæmonomania*; he open'd it, and happen'd to light on that Place which treats of Men transform'd into Wolves. He paſs'd about half an Hour in reading upon that, and ſome other as ridiculous Subjects. In ſhort, the Wine, the Fire, and the eaſy Poſture in which he ſat, lull'd and inſenſibly plung'd him into ſuch a profound Sleep, that he neither thought of what he had done, nor what he had reſolv'd to do.

Madam *Ouſle*, not in the leaſt ſuſpecting what was contriving againſt her, as we may very naturally conclude, was ſure to go to Bed and ſleep as faſt as her Husband; but her Sleep was ſounder and more durable, and not attended with ſuch a whimſical and extraordinary Conſequence as that of Monſieur *Ouſle*.

The fore mention'd Waiting-woman's Chamber was over Monſieur *Ouſle*'s Apartment, and ſhe perhaps having participated too freely of the Entertainment of the Second Table, either not regarding her Maſter's being aſleep, or whether by a wholly unforeſeen Chance, a Veſſel which ſhe had in her Hand, which 'twill be wholly unneceſſary to name here, fell to the Ground, and made ſuch a great Noiſe, that it wak'd and ſurpriz'd Monſieur *Ouſle*. He roſe out of his Chair all in Confuſion, and being oppoſite to the Chimney, before which was a Glaſs, he ſaw himſelf in it in the Habit of a Bear. The Wine and the Fire which had warm'd his Head, the ſo ſuddain interruption of his Sleep, the Dreſs which he found himſelf in; all theſe, I ſay, join'd with what he had juſt been reading, had ſo turn'd his Brain, that he believ'd himſelf really not a Bear, but transform'd into a Wolf. This Diſorder in his Head was ſo great, that it had intirely de-

deſtroy'd the Memory of the Place where he had met with this Habit, and the Uſe which he had projected to make of it, ſo that there remain'd only an Idea of his pretended Transformation into a Wolf, and a deſign of running into the Streets, to howl there as loud as he cou'd, to bite, and put in Practice whatever he had heard reported that Wolves uſually do. Away he goes then without Delay into the Street, and begins to howl in a moſt frightful manner.

'Tis proper to obſerve that he was a tall, bulky, robuſt full-cheſted Man, and that he naturally had a loud, ſtrong and thundring Voice: So that 'tis not to be doubted that exerting it in the Night-time as high as it cou'd reach, in the diſmal Tones that ordinarily attend Howling, 'tis not to be doubted, I ſay, but that when he howl'd he frighted all thoſe who heard him. Accordingly he made the firſt Experiment on a parcel of roaring Serenaders, in the firſt Street through which he ran. The Serenade was given to a very handſome young Sempſtreſs, by a charming young Fellow, who was violently in Love with her. This Spark was Shop man to one of the moſt famous Traders in the City; and not only ſo, but diſtinguiſh'd in his Profeſſion, that is to ſay, one of thoſe pretty Fellows which had acquir'd a great Reputation, and which are kept by Shop-keepers for no other reaſon than to cajol Women by their impertinent prating, and their gay Out-ſide, when they come to buy at their Shops.

Whilſt the Symphony was ſnoaring out, the Gallant was wrap'd up in a Cloak, and ſtanding on one Foot, very attentive, to obſerve whether his Fair one wou'd appear at the Window, or give any Sign to expreſs that ſhe was pleas'd with it, or that ſhe was ſatisfied that 'twas in Compliment to her, and that the whole Expence was defray'd by him. The Muſicians, according to the Cuſtom of that Country, as well as this in Serenades, were noiſing out the Deſcent of *Mars*, when they heard Monſieur *Ouſle*'s Howling. The Terror which this horrible and unexpected Symphony inſpir'd, froze up their Blood to that degree, that falling ſenſeleſs, they at that time made a Stop, which was not in their Scrolls. They liſten'd to diſcover from whence ſuch an extraordinary Voice ſhou'd proceed, whilſt the imaginary Bugbear howl'd yet louder, and approaching, they took him to be what he fancy'd himſelf. What a cruel mortification was it to the Lover, to ſee the Fidlers

make the beſt uſe of their Heels they cou'd, and to think fit himſelf, for his own Security, to follow 'em?

Monſieur *Ouſle*, after having put to flight ſo many People, who made ſuch a great Noiſe, was confirm'd in the Opinion that he was really transform'd into a Wolf. I never learnt what became of the *Muſicians*, or him that ſet them at work. 'Tis probable that every one went Home, and that all of them told fine Stories of the Hobgoblin. All that I cou'd recover concerning this Affair, was, that a certain Perſon who plaid on the Baſs-Viol, aſſur'd us that he was the laſt that fled, and that if any Body wou'd have ſeconded him, he had made Head againſt the terrible Beaſt which ſo frighten'd 'em, and doubtleſs had taken Satisfaction of him. But 'twas added, that there was no Valour in being the hindmoſt in the Flight; that according to ſome, 'twas the weight of his Baſs-Viol which retarded his ſpeed; aud according to others, that the only reaſon of his lagging behind, was his being very Gouty. This laſt reaſon is not incredible, ſince he was a Muſician, for the Gout is eaſily gotten with that Profeſſion; and with that Diſtemper, 'tis not poſſible to run ſo faſt as one wou'd. As for his Bravery, it may be ſuſpected; for Courage and Valour are unneceſſary to thoſe of his Profeſſion, unleſs it be in the nature of that, us'd in certain Engagements, where more Wine is ſhed than Blood. But I do not conſider that I loſe ſight of our Hobgoblin; but proceed we to find him again in the following Chapter.

CHAP.

CHAP. V.

A Purſuit of the Adventures of Monſieur Ouſle *as a Hobgoblin.*

WE left our modern *Lycaon* roving in the Streets, after a terrible purſuit of the nocturnal Muſicians which fell in his Way. Let's ſee what Terrors his farther Progreſſes have produc'd; for he was too full of the Idea of his Metamorphoſis, and too reſolutely animated to maintain it, to ſtop at the Fidlers. They ſeem'd to be a ſort of Fellows who ſeldom have any other Merit, than that of improving Wind, or if you will, a Noiſe manag'd with Judgment and Cadence, which were not ſufficient to ſatisfy the greedy Deſire which he had to prove himſelf effectually a Hobgoblin. He was not long without a favourable Opportunity to that end: which was as follows.

No Place is ever free from a ſort of young Fellows who ſet up for Folly and Extravagance, wou'd be aſham'd of appearing wiſe, and who pretend to glory in what ought to be their Shame. It happen'd luckily in Favour of Monſieur *Ouſle*'s Follies, that on the Night which he ran about as a Hobgoblin; there were in the Streets four ſuch young Fellows, lately deliver'd from the Slavery of an Univerſity life, coming out of a Tavern, where they had empty'd more Bottles, than their weak Noddles were able to bear, and contriv'd one of their moſt Heroic Projects, which was to ſteal all the Bellropes at the Doors, and Knockers; or if they cou'd not compaſs that End to ring, knock with all their Strength, with their Arms remove all the Buttreſſes, break down ſtone Benches, and Bulks, make a ſort of Baricades of the thick Chains at the Corners of the Street, ſpoil the Locks, and perform ſome other Actions, equally worthy of their Courage and Valour. If they happen'd to tear off the Knocker of a Door, they boldly conteſted Glory with the wiſeſt and moſt intrepid Generals, ſo were they poſſeſs'd of the Merit of their Proweſs. Certainly ſuch raſh and preſumptuous Hero's, as thoſe of this ſort, when they went out

of a Tavern were never ſeen; of the Truth of which, Women, Citizens, Abbots, and other Perſons unprovided with defenſive Arms, wou'd give very full Teſtimony, if I was in humour to Conſult 'em.

On the Night then, that our Imaginary Wolf play'd his Pranks, theſe nocturnal *Bacchanalian* Warriers alſo plaid theirs, working hard on the Bellropes of Doors, the Buttreſſes of Houſes, the Bulks, Benches, and Chains in the Street. They had already ſucceeded ſo well, that they had gotten enough to make them drink luſtily on the morrow, notwithſtanding the ſmall Summs for which they were forc'd to ſell the Captures of their petty War.

Whilſt they were recounting to each other their Actions and Adventures, and ſhewing the Marks and Proofs of 'em, Monſieur *Ouſle*, whoſe Way naturally led him to 'em, began to howl moſt diſmally. Our Porvaliant Hero's, being perſuaded that this hideous Noiſe proceeded from ſomething more dangerous than the Ropes, Knockers and Corner-ſtones, began to bethink themſelves, and apply to Conſideration, which rarely happens to ſuch as them. In the Interim, the Hobgoblin renew'd his howling with greater Force and Vigour. This whole young Fry which before were ſo furious and noiſy, inſtantly became quiet and peaceable: they ſtar'd on each other without ſpeaking one Word. During their ſilence, the howling continu'd, the Howler appear'd, and our four ſcarce yet bearded Bravo's became wiſer, or to ſpeak more properly, more timorous, fearful and heartleſs, contriving to retire as faſt as the Beaſt approach'd them; and in ſhort finding that he kept on running very faſt towards them, and that they were in Danger of becoming his Prey (for Fear had repreſented his Teeth to them to be of terrible length, that his Throat was wide and open, that he only hunted after a Prey to devour) without any farther Enquiry, and without hazarding the tryal of their Strength with him, they fled, and were reſolv'd to run ſo faſt that the Hobgoblin ſhou'd not overtake them. The Fright which had ſeiz'd 'em, was not leſs than that which they had not long before been ſenſible of at School, when they were in their Trammels, and their Maſters arm'd with certain Inſtruments, of great Uſe to make them good whether they wou'd or no. But for all this they next morning told wonderful and pathetic Storys of the furious Engagements

gagements which they had bravely ſuſtain'd againſt the Hobgoblin (for his howling was the talk of ſeveral Days) The greateſt Bragadocio of the Four, by a judicious Precaution, to ſeem valiant, the next morning broke his Sword in two in his Chamber, to ſhew and make Way for the telling the Storys to the ſilly Flat-Cap Wenches in his Neighbourhood, whom he frequently entertain'd with his glorious Deeds, and with what Bravery he defended himſelf againſt the terrible Aſſaults of this hideous Beaſt. But let's leave them to cry out Victory after having ran away as faſt as they cou'd, and return to Monſieur *Ouſle*, who deſerves better at our Hands than to be left for theſe ridiculous Champions; for he will divert us more by his Extravagancies than they by their ſtupid Follies. Dull Sots being ſo common, that they afford leſs Pleaſure than they give Uneaſineſs; but a Hobgoblin, like Monſieur *Ouſle*, is a thing ſo rare, that it may ſerve for an Entertainment.

Our Fantaſtic having then entangled his Feet in the Cords, which theſe wretched Bullys had thrown on the Ground and left behind 'em, got a very ſevere Fall on the Stones, which made him howl yet lowder than before. 'Twas well for him that no body came by at that Time, for they might eaſily have done what they wou'd with him, After having lain ſome time, for the Fall had ſomewhat ſtun'd him, he roſe up, went at firſt on all Four, and ſtop'd near a Door, where he ſtaid howling as loud as he was able ſeveral Times: the Story ſays twas before the Houſe of a young Widow who expected her Lover; that he dar'd not venture in the ſight of our Hobgoblin, and for not being punctual to the Time of meeting, ſhe in ſuch an outrageous manner reproach'd and inſulted him, that they irreconcileably quarrel'd: perhaps they began to be weary of one another, if ſo, ſomething leſs conſiderable than a Hobgoblin might furniſh an Occaſion of Rupture, or at leaſt a plauſible Pretext for it. However it was, we leave the Reader to judge as he pleaſes, for that is nothing to our Subject. I ſhou'd have more than enough to do to recite all the Diſcourſes which Monſieur *Ouſle* occaſion'd, not only this Night, but allo by his other Whimzys and Evtravagancys, of which the particulars are mention'd in this Book. But yet I ſhall not ſo tie

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my ſelf up as to paſs over in ſilence, what I think may divert the Reader.

We left Monſieur *Ouſle* at the Widows Door, leſs affrighted by his bawling, if we will believe thoſe who give the turn which we have juſt mention'd to the Story; than rejoyc'd at the flight of her Lover. Let's now proceed to other Terrors which he cauſed, and what they produc'd.

After having ran tho' ſeveral Streets, he ſtop'd, probably to reſt himſelf, before a Houſe, where ſeveral Perſons were playing very high. I know not what Whimzy took him in the Pate, that he houl'd here louder and oftner than he had yet done, and his repeated Noiſes came ſo thick upon one another, that one was ſcarce done before the other began. The Gameſters hearing him, the Loſers ſeem'd not very attentive to this howling, they being more ſenſibly ſtruck with their Loſſes, than with fear of the diſmal Cries which they heard: but the Winners ſeem'd more uneaſy and diſturb'd than the reſt, at theſe extraordinary Roarings. Particularly a Lady who had won an exceſſive Sum, let the Cards fall out of her Hands, ſuch an Impreſſion had the Hobgoblin made on her Spirits. She ſhew'd afterwards that 'twas abſolutely impoſſible for her to play any longer. The Loſers who being perſuaded that reſolving to give out, ſhe plaid 'em this Trick, by a feign'd Fear, to gain a pretext of eſcaping the giving them them their Revenge; after having talk'd very reaſonably with her to encourage her, and rid her of her Fear, perceiving that they cou'd not prevail on her by theſe means, to regain their Money, grew warm, and puſh'd their Heats ſo far, that a Diſturbance and an Uproar preſently aroſe in the Company; for none are more diſpos'd to Paſſion than Gameſters when they loſe: In this ſort of Converſation, People at firſt begin with mutual Civilities, and act with all poſſible good Breeding when they ſeat themſelves at the Table: a little after they grumble and jangle, and almoſt always riſe in Heat and Paſſion with inſulting and injurious Language.

But to proceed, the Howling ſtill continu'd, as did the Lady to expreſs her fright, and at the ſame Time the Impoſſibility under which ſhe lay of granting what they expected of her Complaiſance. One of the Gameſters who had loſt the moſt, to rid her of all Pretence, went out with

with his Sword in his Hand, to drive away the Hobgoblin: He was no ſooner in the Street but he ſaw him; Fear ſeiz'd him, he ran in again, faſtned the Door with all the Bolts which he could find, and for his Security wiſh'd for more: he ſtay'd ſome time on the Stairs to recover his Spirits, and ſo did not appear ſo much affrighted as he was in the Street at the Sight of the Apparition which preſented it ſelf to his Eyes. Twas happy for him that Monſieur *Ouſle* remov'd to another Place: when this Swords-man perceiv'd the Noiſe was no longer heard, he boldly aſcends to the Gaming Chamber, gives a long, and very well invented Particular of his imaginary Fight, ſhews the Blood which iſſu'd out of a Wound, which he gave himſelf in his Hand, in ſhutting the Door with much Precipitation; and at laſt aſſur'd the Company that he had ſtruck ſuch a Terror into this hideous Beaſt, that he was frighted, and forc'd to run away; and thus prov'd to the alarm'd Lady, that ſhe ought to recover herſelf, and play on without any Fear. She took the Relation of his Engagement on his Word; but did not grant his Requeſt. Say what he wou'd, ſhe wou'd not yield. The Vapours rais'd as ſhe pretended, by her fright, came to her Aſſiſtance, and favour'd her perſiſting in her Reſolution with Impunity. Theſe Vapours then ſeiz'd of her Head, and reduc'd her to ſuch a condition as that ſhe knew neither the Cards nor the Counters. 'Twas abſolutely neceſſary to yield to what ſhe ſaid, and he that affirm'd he had hunted away the Hobgoblin, was one of the firſt inclin'd to do juſtice to this Lady, by the fright he had been in himſelf.

In ſhort the farther playing was deferr'd to another Day. But the Lady carrying off her Winnings, (for her Fright and Vapours did not hinder her remembring that they were very conſiderable, and that 'twas proper to ſecure that Money) in order to carry on the Comedy to an end, deſir'd a Guard to conduct her Home. She being handſom, the young Fellows of the Aſſembly who took no ſmall Pleaſure in rendring her Service, granted her deſire, and zealouſly crowded to wait on her. The Vapours ſeiz'd her again in the Coach, for fear of meeting the terrible Hobgoblin in the way. But yet ſhe ſtill held faſt the Mony which ſhe had won; which might perhaps be an Effect of theſe Vapours; for they ſometimes cauſe Women to fall into very violent and tenacious Convulſions. Her Conductors did their beſt

to

to comfort her, and in short convey'd her safe and sound into her House. Whilst all this was doing, Monsieur *Ouste* still pursu'd his Course, without taking notice, as one may think, of what happen'd on his account. Proceed we to the rest of his Adventures in his Races as a Wolf, in the Sixth Chapter.

CHAP. VI.

The rest of the Adventures of Monsieur Ouste *transform'd into a Wolf.*

FOR fear we shou'd tire the Readers by dwelling too long on the same Subject, and having a great many other Things to relate on several different ones, we shall not run into an exact Description of all the Frights which he gave that Night as a Hobgoblin; but pass over several Citizens which came from a Supper in the Town; a Man of Business, who having left his Wife quietly sleeping in her Bed, was stealing *incognito* to a Mistress, who alone cost him more than the keeping of his whole Family; an old Lord in a Hack, strip'd of all Apparel suitable to his Grandeur, to visit without Noise, and not prove troublesome to a certain very mean Object: Three, which call'd themselves Abbots, melodiously singing certain Words, which they never learnt at their Desk in the Church; some Lovers conveying their Mistresses Home, and walking as slowly as they cou'd move, that they might not part too soon; a Chymist who came from stoking at a Great Man's House, and brought thence with him more Silver than he cou'd ever produce; in short, all Persons whom our Hobgoblin so violently pursu'd, that he forc'd them to turn out of their way as fast as they cou'd, go far about, and make into distant Streets to avoid meeting him. We shall pass over in Silence, I say, all these little Adventures, and stop only at those of greater Importance, which are;

A Considerable Person going post in a Chaise, being guarded by two Horsemen which rode along with him, in

his Paſſage met with this unhappy Hobgoblin. Both their Horſes ſtartled, and flew up an end on their hind Feet, in ſuch manner that they threw their Riders. The Man in the Chaiſe ſeeing this, and at the ſame time this pretended frightful Beaſt, got away with precipitation; the Wolf threw himſelf now on one, then on the other, and then on the Horſes, yet without doing them any other Injury than affrighting them. After having plagued them at his pleaſure, for they were ſo frighten'd, that neither of them had the Courage to defend themſelves, he began to howl, as tho' he deſign'd to ſing the Victory which he had obtain'd. The Horſes in the mean time took the Bit betwixt their Teeth, and gallop'd away ſo faſt, as tho' they were juſt come out of the Stable where they had been without uſing their Legs for a Month. The Men on their ſide were not leſs diligent in running, nor Monſieur *Ouſle* in following them. At laſt they flung themſelves into an Ally which they found open, and ſhut the Door after 'em. The Wolf, which cou'd not get into the Ally with 'em, roar'd ſeveral times with all his Strength: an infinite Number of Night-Caps and Night-Coifs appear'd at the Windows with Arms holding out Candles, to ſee what 'twas made ſuch a loud Noiſe; but all theſe Heads quickly withdrew; but one of them was unhappily caught under a Saſh which fell down upon it, by reaſon that he who lifted it up, did not give himſelf time to faſten it. This poor Head cried out diſmally, and as often as the Patient cou'd reſpire, the Hobgoblin anſwer'd this complaining Voice, by howling, which made the moſt horrible Muſick in the World. Such a *Duette* was never heard. No body dar'd any more open their Windows, and look into the Street, becauſe hearing the Cries of their afflicted Neighbour, they thought the Beaſt had climb'd up, and held him by the Throat. By good luck the Valet belonging to this Head, whoſe Neck was half ſtrangled, entring the Room, ſaw his Maſter in this miſerable Poſture, immediately lift up the Saſh, and deliver'd him from the Puniſhment of his fatal Curioſity.

Monſieur *Ouſle* after having given ſuch a furious alarm in this Quarter, went in queſt of another to carry on his Viſions. He might certainly have been content with this laſt Adventure; but not being yet cur'd of his Diſeaſe, he could not ſtop there.

Three

Three Thieves attack'd a Paſſenger, of whom they demanded no leſs than his Purſe and Cloaths: the Compliment was very diſagreeable; but he could not diſpence with anſwering it: for 'twas an honeſt Draper who wore no other either offenſive or defenſive Arms, than an eating Knife and a Pair of Scizzars to cut his Cloath; and having no other martial Inclination, than that at moſt, of reading the Gazets, and going on Sundays and Holydays to ſtretch his Neck over the Shoulders of certain News-Mongers who don't talk better of the War, than they know how to make it. The Villains who had us'd their utmoſt Caution, held a Piſtol at his Breaſt, to oblige him to give up what 'tis certain they never had lent him. Our Hobgoblin who made to 'em, without any other Intention than to continue his Courſe happen what wou'd, howl'd only for howling Sake. The Robbers did not ſtay till he howl'd a ſecond Time, or approach'd them to quit their Prize, who paſſing on, undoubtedly let 'em go, without recalling 'em to renew his Converſation with them; but fled on the other Side, being at leaſt as much afraid of the Wolf, as thoſe able Gentlemen who were ſo well diſpos'd to exerciſe their Skill on him. Whilſt the Draper and the Thieves ran, and the Wolf howl'd, a Coach came or rather ran (for that is at preſent the Faſhion to the great damage of Footmen) towards him. This Coach carried three Men, which came from all the Balls which they had heard of. The Coachman, Coach, and Horſes were of the worſt ſort of Hacks, but the laſt were rendred vigorous, by inceſſant laſhing: but they all ſtopt in concert, either for Laſſitude or Fear. The Maſquers flew into a Paſſion with the Coachman and Horſes, to make them go on, whilſt both continued as ſtill as if they came to that Place to lye there. The Maſquers recommenc'd their roaring and threatning, Yet the Horſes don't ſtir one ſtep farther. But the Coachman more ſenſible than they, and beſides, an ill natur'd fellow, as thoſe of his Profeſſion generally are, at leaſt till mollified by Liquor, boldly bid the Maſquers drive away the Devil that was before him, if they wou'd have him go any farther. One of the Maſquers put his Head out at one ſide, to obſerve this pretended Devil, and ſaw our Hobgoblin; he was affrighted at firſt, but then giving himſelf time to conſider this Beaſt, he open'd the Coach Door, went to him, and threw himſelf upon him but with ſuch tenderneſs that ſhew'd that he was extremely

afraid of hurting him; he called the other Maſquers to his Aſſiſtance, aſſuring them they had no Reaſon to be afraid, but he in preſſing manner entreated them, for fear, ſaid he, of doing him any hurt. They all join in ſeizing Monſieur *Ouſle*, and carry him with them into the Coach. This poor Rover being exhauſted by the Agitations he had given into that Night, they did what they pleas'd with him. He had alſo Reaſon to ſurrender, ſince 'twas his Son *Sanſugue*, who not doubting but 'twas his Father, becauſe he knew his Dreſs, and was intirely convinc'd that 'twas ſo, when he ſaw him nearer, thought of nothing but carrying home, and putting him to reſt, which he very much wanted. He inform'd the two Maſquers of the whole Secret; they pity'd both Father and Son, and contributed their utmoſt to get this poor Fantaſtic to his own Houſe. As ſoon as he got thither, they undreſs'd him, without any Reſiſtance; and put him to Bed, where he ſlept for above twelve Hours very quietly; and when he wak'd appear'd a Man and not a Hobgoblin. No body in the Family knew any thing of the leaſt of what had paſs'd; *Sanſugue* having taken all neceſſary Meaſures that this ridiculous Ramble ſhou'd not become public. And what is ſaid here, as well as whatever ſhall be ſaid in the Series of this Hiſtory, of the other Extravagances of Monſieur *Ouſle*, comes by ſuch Ways as we ſhall not publiſh; becauſe there are very important Reaſons to conceal 'em. If any Readers will refuſe to divert themſelves with this Piece, becauſe we will not declare how we came by our Information, ſo much the worſe for them, they look more than the Hiſtorians, ſince, by Obſtinacy, or if they will, by exaggerated Nicety, they will deprive themſelves of a Divertiſement and Inſtruction, from whence they may reap much Profit. I ſhould enlarge on this Subject, had I not ſo many other things to ſay, and at laſt to end the Relation of the fancy'd Transformation of Monſieur *Ouſle*.

How many Reports ran for ſeveral Days concerning our Hobgoblin! how many Storys were made on't! for he having that Night rambled thro' almoſt the whole City, he had been heard by an infinite Number of People, moſt of which were more then ever perſuaded, that there really are Hobgoblins, which commit horrid Diſorders. Tis incredible how many falſe Stories were made on this Occaſion. Thoſe who did not dare open their Windows, ro ſee it, were the firſt in affirming that they ſaw it, drawing after it Chains of a

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prodigious thickneſs and length, and that it was ſo tall, that it almoſt reach'd the firſt Story of their Houſes: for as the Proverb has it, No body ever ſaw a little Wolf; but thoſe who ſee any, are always fond of perſuading us that they are of an immenſe Size, and that probably becauſe People proportionate their Bulk to their own Fear. Others there were who affirm'd that they had cut off one of his Feet in defending themſelves againſt his Violence, and that being a Sorcerer chang'd into a Wolf, he was next day found in Bed with one Hand cut off, and that his Indictment was now drawing up, in order to his Proſecution. But this Story of cutting off a Wolves Paw, having been ſo many Ages ſince repeated, and that alſo pretended to have happen'd in ſo many ſeveral Countrys, 'tis not to be wondred if it be ſo eaſily trumpt up anew. The Extravagance of the credulous People in this particular went ſo far, that a miſerable Wretch who had loſt one Hand by an accident which reſembled Nothing leſs than Sorcery, begging in the Street, and ſhewing the Stump of his Arm to excite Pity and the Relief of his Miſery, they got it into their Heads that this was the Hobgoblin which had been ſo much talk'd of; ſo that he had been torn in Pieces, if obſerving the Rage which began to kindle againſt him, he had not quickly diſappear'd. In one Part of the City 'twas reported that our Hobgoblin had devour'd the Head of a young Woman of Eighteen Years of Age, who was promis'd and contracted in order to be married, and that her future Husband who was then with her, after having given the Wolf ſeveral Thruſts with his Sword, fell dead with Grief and Affliction on the Spot, at the ſight of the horrible Spectacle of his Miſtreſſes Body, fall'n to the Ground headleſs, and floating in her Blood. In one Quarter of the City they got together in Cluſters, and dolefully bemoan'd an Eccleſiaſtick, who being going to the aſſiſtance of a dying Perſon, was oblig'd to return Home; by Reaſon of the violent Purſuit of this Wolf-Sorcerer; ſo that the ſick Perſon died without its being poſſible for him to give him the help which he wanted. According to ſome, a Courier had been pull'd off his Horſe, and his Portmantua with all his Letters torn by this outrageous Beaſt; which ſome unlucky Fellows ſaid tended to conſole ſeveral Women and young Girls, when they ſhou'd hear of this Accident, becauſe not having receiv'd the Letters which they expected, they wou'd accuſe of Contempt or Negligence, thoſe which they pretend-

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ded ought to have written to them. There were yet others who proteſted (and that, becauſe they had heard it from People, according to them, who very well deſerv'd belief) that this Hobgoblin went to a Ball, that he danc'd there, and afterwards threw himſelf on ſeveral Women, whoſe Faces he ſcratch'd. Some contradicted the Hobgoblin's being wounded, alledging that theſe ſort of Sorcerers are invulnerable. Others wou'd alſo have it that he walk'd for ſeveral Nights ſucceſſively; in ſhort, each part of the City, or rather each Street had its particular Story, which was believ'd for no other reaſon than becauſe 'twas ſaid. They deſir'd to have it ſo, and took Pleaſure in believing it; to ſuch ſort of People, no more is neceſſary, to put it out of Doubt. This is ſo true, that in popular Errors, the leaſt Riſque we run, is to be taken for Men of no Religion, if, when we hear them broach'd, we diſcover any Incredulity. The People in this Caſe ſet themſelves up a ſort of Miniſters of the Inquiſition, and never forgive us if we don't believe as they do, And certainly, we ſhou'd be very much to be pity'd if they had as much Power to puniſh, as Facility to believe. But let's leave moralizing and our Hobgoblin, reſume Monſieur *Ouſle*, acting other Scenes, not leſs extravagant than thoſe we have juſt ſeen.

CHAP. VII.

Monſieur Ouſle *uneaſy at his Ladies Conduct, tries ſeveral Superſtitious Practices, to know whether ſhe was juſt to him.*

BY I know not what Caprice, it came into Monſ. *Ouſle*'s Head, that his Wife was not ſo true to him as her Duty requir'd, and he deſir'd. Tho' indeed he might have been very eaſy on that Account; for beſides her being really Wiſe and Virtuous; her external Figure was ſuch as ſecur'd her againſt all thoſe Dangers which the moſt Diſcreet and Regular frequently fall into, and never recover themſelves. The Men look'd on her without any Conſequence, and after a Complemental facing each other, they parted on both ſides with as much indifference, as People leave a Publick Converſation, where Men and Women meet without any regard to, or even ſcarce ſo much as thinking to look one on another. However it was, Monſ. *Ouſle* became jealous of Madam *Ouſle*, ſo true it is, that when People are jealous, 'tis not always becauſe they have cauſe to be ſo. I am perſuaded that I ſhou'd hit the true reaſon of Monſ. *Ouſle*'s Jealouſy, if I ſhou'd aſcribe it to his believing that his Wife did not love him, and conſequently lov'd another (for few Women are without that Paſſion) by reaſon that not being able to endure his ſuperſtitious Whimſies, ſhe on that Account ſo continually quarrel'd with him, that her Conduct in that regard, very much reſembled Hatred. He then began to ſuſpect that ſhe had ſome Inclination elſewhere; but that Elſewhere was to him wholly unknown, and this 'twas which gave him the greateſt Diſturbance. He was reſolv'd at any rate to diſcover it, to attain which End, he recollected in his Memory, and apply'd himſelf to ſearch out in his Books, all the Inſtructions which had been given for the Diſcovery of the moſt impenetrable Secrets of others, and their Intrigues manag'd with the greateſt Addreſs; being fully reſolv'd to practice them all exactly, with all the Circumſtances which he believ'd moſt

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neceſſary to come at his Ends, and this is what we ſhall preſently ſee.

He ſent for a Frog, of which he took the Head, and a Pigeon, of which he took the Heart, and after he had dry'd both and pulveriz'd 'em, he apply'd that Powder to the Stomach of his poor Wife, whilſt ſhe was aſleep, and kept himſelf awake the whole Night becauſe he believ'd, purſuant to what his Superſtitious Books pretended, that ſhe wou'd be ſure without fail to tattle in her Sleep, whatever ſhe had done awake: (a) But alas! good Madam *Ouſle* reſted ſo well that Night, as perhaps ſhe had never had ſuch a profound Sleep before, and this Powder ſeem'd more proper to procure Repoſe than any thing elſe. She ſnoar'd, 'tis true, but did not ſpeak. Our Husband was very much mortify'd in the Morning, to find that his Project had ſucceeded ſo ill; but yet did not charge the Fault on his Books; he thought he had reaſon rather to accuſe himſelf, fully reſolving to believe that 'twas becauſe he had fail'd in ſome Formality; for People of his ſort repoſe too much Confidence in Superſtitions, to allow the Falſity of 'em. Had this weak Man had never ſo ſmall a pittance of good Sence, ſhou'd he not, reflecting on the Vanity of this Trial (for, in ſhort, if Madam *Ouſle* had never been Guilty of any Infidelity to him, as it moſt certainly appears; ſhe might at leaſt have talk'd of ſomething elſe, ſince this incomparable Secret muſt have made her tell what ſhe had done) ought he not, I ſay, to have entertain'd a very mean Opinion of himſelf, for having pretended to extort a Secret of that Importance, by a Method ſo ridiculous, and ſo little proportion'd to what he aim'd at: But do the Superſtitious make uſe of their Reaſon? No, they think that their Authors have ſufficiently done that for them, wherefore they blindly take the moſt impudent Impoſtures for Truth, without at all informing them-

(a) To make a Virgin or Woman tell all that ſhe has done, take a Pigeon's Heart, and a Frogs Head, and after having dry'd them, if reduc'd into Powder on her Stomach whilſt aſleep 'twill make her own whatever is in her Thoughts; and when ſhe has told all, it muſt be taken away, for fear ſhe awake. *The admirable Secrets of* Albertus Magnus, *l.* 20. *p.* 145. *Quando, vis ut narret tibi mulier vel puella tua omnia quæ fecit, accipe cor columbæ & caput Ranæ, & exſicca utraque & tere & pulveriſa ſupra pectus dormientis, & narrabit omnia quæ fecit. Trinum Magicum*, *pag.* 203.

themſelves whether they are attended with the leaſt Character of Poſſibility. Nothing more favours theſe Superſtitious Books, than the prohibiting the trial of the Truth of what they promiſe: for Reaſon tells us, that ſuch Experiments wou'd entirely evince the Falſity of whatever they pretend to perform. But withal, it muſt be acknowledg'd that this Prohibition is very wiſe; ſince 'twas always Criminal to give into ſuch impertinent Practices, and to rely on 'em. I ſhall not carry theſe Reflexions farther, leaſt I loſe ſight of our Viſionary, whom I intend to bring on the Stage again, where he will try other extravagant Methods, which will not be more ſucceſsful than the former.

The following Night he made a ſecond trial with a Frog's Tongue carefully, and with utmoſt exactneſs poſſible, plac'd on his Wives Heart. (*b*) But this Frogs Tongue did not at all ſtir that of this obſtinate ſleeping Lady; and ſo Monſieur *Ouſle* roſe in the Morning juſt as wiſe as he was the Night before when he went to bed. How great was the Mortification to ſuch a Man as he, who look'd on a Frogs Tongue as an infallible Specifick to acquire Informations which were of ſuch Importance to him! "Ah! certainly, ſaid he to him-"ſelf, 'tis my Fault that I don't obtain my Deſires, I have "not plac'd as I ought this Inſtrument of the ſatisfaction of "my Curioſity; my fear of waking my Wife hinder'd my "putting it where it ſhou'd have been. Thus, after Men have been infatuated by cheating Secrets, they yet as obſtinately perſiſt in deluding themſelves, as they have eaſily been deceiv'd by others.

To continue his Endeavours, he made another trial, alſo founded from what he had collected from his reading; for he was inexhauſtible on this Subject. He privately ſent to get a Toad; tore out its Heart, and after having exactly nick'd the Time when this innocent Victim of his Superſtition ſlept profoundly, he clap'd this filthy Heart to her left Breaſt; (*c*) and liſten'd with all poſſible Attention, to hear what

(*b*) *Ut mulier confiteatur quæ fecerit, ranam aqualem comprehende vivam, & tolle ejus linguam, & remitte illam in aquam, & pone illam linguam ſuper partem cordis feminæ dormientis, quæ cum interrogetur vera dicet. Trinum Magicum, p.* 209.

(*c*) Place a Toads Heart on a Womans left Breaſt, when ſhe ſleeps, to make her tell her Secrets. *Mizaldus Century* 2. *n.* 6. cited by Monſieur *Thiers*, in his Treatiſe of Superſtitions. *t.* 1. *p.* 389.

(*d*) Some

what his Wife ſhou'd ſay; but ſhe did not ſpeak one word, and he not having ſlept in Two Nights, fell aſleep himſelf; but riſing in the Morning, he perſwaded himſelf that the reaſon why he had learnt nothing of what he ſo much deſir'd to know, that he had not been ſufficiently attentive in hearkening to what, according to him, muſt infallibly have been ſaid. How great Satisfaction is it to a ſuperſtitious Perſon, to have ſuch a plauſible pretext to excuſe the Fault of his Superſtition; we may very reaſonably ſuppoſe that he was very careful not to be any more overtaken by Sleep, at a time which requir'd ſo much Vigilance: And effectually to prevent his running the ſame Riſque again, he ſlept part of the Day, and then made the following new Experiment.

Which was alſo to diſcover his Ladies Secrets whilſt ſhe was aſleep. He plac'd a Diamant on her Head, (*d*) and then expected the Alternative, mention'd below in the Note [*d*.] The ſleeping Lady, ſome Hours after, perhaps tir'd with lying on one ſide, alter'd her Poſture, without waking, and turn'd her back on her inquiſitive Husband. This Change threw him into a cruel Perplexity. He ſometimes concluded 'twas a Proof that ſhe Deſpis'd, and did not at all Love him. But yet, when he conſider'd thoroughly what his Books affirm'd ſhe muſt have done to expreſs her Falſeneſs, he thought his Concluſions unjuſt, ſince ſhe had not waked with Fear and Trembling. The firſt thing which he did in the Morning, as ſoon as he got out of Bed, was to conſult his Books, to examine whether 'twas really by them affirm'd that ſhe muſt have wak'd in Surprize and Fear, to have qualify'd him to accuſe her of Diſloyalty; he found there that his Memory had not in the leaſt deceiv'd him. After this Satisfaction, he thought fit to puſh his Trials as far as his Reading had furniſh'd him with Inſtructions to make them.

He ſpent ſeveral Days in ſearch of three ſorts of Stones, to which the Superſtitious attribute the Power of diſcovering what one deſires to know. The firſt is call'd *Galeriate*; (*e*) the

(*d*) Some tell us, that if we place a Diamant on the Head of a Woman whilſt ſhe ſleeps, we ſhall diſcover whether ſhe is faithful or diſloyal to her Husband: becauſe, if ſh: is falſe ſhe will wake ſuddainly in ſurprize and affrighted: On the contrary, if ſhe is Chaſte, ſhe'll affectionately embrace her Husband. *The admirable Secrets of* Albertus Magnus, *lib.* 2. *p.* 145. 146. *Trinum Magicum*, *p.* 203.

(*e*) the ſecond *Quirim*; (*f*) and the third *Beratide*; (*g*) but did not find them, how diligent ſoever were his Endeavours, and how conſiderable ſoever were the Summs which he offer'd to purchaſe them. He was certainly very lucky, not to meet with ſome cheating Raſcal, diſpos'd to take an Advantage of his Folly; for 'twou'd have been very eaſy to have ſold him other Stones of no value, at a very dear rate, under the Names of thoſe which he deſir'd, ſince never having ſeen them, he cou'd not have diſcover'd the Cheat. He alſo enquir'd whether 'twas not poſſible to get ſome of the Water of a certain Fountain in *Ethiopia*, (*h*) to which the ſame Virtue was aſcrib'd; but ſcarce any Body wou'd give him a Hearing, ſo little did they comprehend what he meant. If he had had no other Reſerve, he had been inconſolable on not being able to get this wonderful Water, nor thoſe admirable Stones: but his Memory came to his Aſſiſtance, and put him in Mind, that a Black-bird's Heart, (*i*) or the Heart and Right-foot of a Night-Owl, (*k*) wou'd produce the ſame effect as thoſe Stones or that Fountain. His Man *Mornand*, who made a Trade of teaching Linnets to ſing, and Black-birds and Sterlings to ſpeak, being extremely bent on making Money of every thing; he had, I ſay, a perfectly well taught Black-bird, known to all that part of the Town, by his prating Talent; but hated by moſt of the Neighbourhood, by reaſon no Sleep, not even the moſt profound was proof againſt his whiſt-

(*e*) *Avicen* ſays, that if the Stone *Galeriate*, which is found in *Lybia*, and in *Bretagne*, be beaten and waſh'd, or a Woman be made to waſh it, if ſhe is not Chaſte, ſhe will void her Urine immediately, if the contrary, not. *The admirable Secrets of* Albert *the Great*, *l.* 2. *p.* 103.

(*f*) The Stone *Quirim* makes a Man utter whatever he has in his Mind, if laid on his Head whilſt he's aſleep. This Stone is found in the Lapwing's Neſt and is commonly call'd, *the Traitor's Stone*. *Id. pag.* 10.

(*g*) If we wou'd know the Thoughts and Intentions of others, we are to take the Stone *Beratide*, which is black, and put it into their Mouth. *Id. p.* 100.

(*h*) There is a Spring in *Ethiopia*, whoſe Waters have the property of making all thoſe who drink them, diſcloſe all they know. *Diodorus Siculus*.

(*i*) If a Black bird's Heart be laid under the Head of a Woman whilſt aſleep, and ſhe be interrogated; ſhe'll declare aloud whatever ſhe ſhall have done. *Admirable Secrets of* Albertus Magnus, *l.* 2. *p.* 119. *Trinum Magicum*, *pag.* 187.

(*k*) If the Heart and Right Foot of a Night-Owl be laid on a Woman when aſleep, ſhe will inſtantly tell what ſhe has done, and anſwer to the Queſtions put to her. *The Admirable Secrets of* Albertus Magnus. *l* 2. *p.* 150.

whiſtling and chattering. He had the ſtrongeſt ſhrill Pipe which had ever been heard, and the Day ſcarce appear'd, before he made a terrible Noiſe, and accordingly was curs'd as often as he whiſtled. But Monſieur *Ouſle*'s Superſtition gave all his Enemies their Revenge, which perhaps was the beſt and moſt profitable Action, which it influenc'd him to perform, during the whole time of its Reign over him. He then went to *Mornand*'s Chamber, and whilſt his Man was gone into the City to diſcharge ſome Commiſſions entruſted to his Care, he ſeiz'd this poor Animal, not ſuffering himſelf to be ſoften'd by his chattering, unmercifully broke his Neck, carry'd him away, and took out his Heart. He had the Night before order'd the procuring a Night-Owl, of which he likewiſe took the Heart, and the right Foot. We ſhall not here take notice of the Affliction under which *Mornand* labour'd at his return when he miſs'd his dear Black bird. 'Tis ſufficient to make the Reader comprehend it, to tell him that 'twas one of the ableſt and moſt skilful Pupils he had form'd, and that he hop'd for no ſmall Sum from ſuch good Education.

Monſieur *Ouſle* thus provided with theſe extraordinary and whimſical Ingredients, went to Bed to his Wife; for during theſe Tryals, he kept her Company every Night, at which ſhe was not a little ſurpriz'd; but did not lay any Streſs on it, as of any Conſequence. He carefully feign'd Sleep as ſoon as he laid down in the Bed, to avoid giving his good Spouſe any Diſturbance, that ſhe might really do, what he only ſeem'd to do. The poor Lady accordingly fell faſt aſleep, far from ſuſpecting what Tricks were deſign'd to be plaid with her. He then at firſt rais'd her Head as gently as he cou'd, laid under it the Black-bird's Heart; then in a low Voice, put thoſe Queſtions to her, on which he deſir'd Satisfaction: but receiv'd no Anſwer to all theſe Interrogatories. Half the Night paſs'd in this ridiculous Employment; which he purſu'd for the remaining Moiety of it, after having laid on her a Night-Owl's Heart and Foot. In ſhort, finding all his Artifices ſo unſucceſsful, he quitted the Enterprize, fully reſolv'd never more to conſult Sleep, ſince he had receiv'd ſo little Satisfaction from thence. Perhaps now, we are apt to think that, after having diſcover'd the Vanity and Impoſture of theſe Superſtitious Practiſes, he no longer believ'd, but for ever renounc'd 'em: we might indeed with Reaſon conclude, that it ſhould be ſo; but this Man was

too much prejudic'd in Favour of these ridiculous Follies, to fall into a Resolution so seasonable: He always charg'd the Fault on himself: it never came into his Thoughts to accuse the Masters which had given him these fine Instructions: so that very far from leaving them, he reassumes his Courage, and thinks of other Operations; which we shall see in the eighth Chapter.

CHAP. VIII.

A Pursuit of the Superstitious Tryals wheih Monsieur Ouste *made, to discover whither his Lady war true to him.*

MOnsieur *Ouste* again began his superstitious Tryals with an Invention which seeming prodigious, fell in extremely with his Taste. For as I've already observ'd, whatever surpriz'd, charm'd him the most, and took the fastest hold of his Credulity; as we shall frequently find in the Course of this Work. This fine Invention was to discover the Person by whom one is most lov'd by Thistles. (*a*) To this end if, for Instance, a Man wou'd know which of three Women have the greatest tenderness for him, he need only take the Heads of three Thistles, cut off the sharp Points, give to each of the said Thistles, the Name of each of these three Women, then lay 'em under his Pillow; and the superstitious Cheats impudently affirm, that the Thistle which shall jet out a fresh Sprout, and fresh Prickles, will point out the Woman by whom that Man is most belov'd. Monsieur *Ouste* accordingly got three Thistles, to each of which he affix'd a Paper, on which he wrote the Name of his Wife, and on the two others, those of two Women, to whom he did not at all doubt but he was very indifferent. And consequently was fully dispos'd to conclude that Madam *Ouste* did not love him, if

(*a*) To find out which of three or four Persons loves us best, we are to take three or four heads of Thistles, cut off the Prickles, or Points, give each Thistle the Name of one of these Three or Four Persons, and then lay them under our Pillow. That Thistle which will express the Person who has the greatest Tenderness for us, will push out a fresh Sprout, and fresh Prickles. *Thiers* Treatise of Superstitions. *t.* 1. *p.* 210.

if one of the Thiſtles of theſe two Women ſhou'd happen to ſprout out ſome Prickles, without the others budding out as many. He went to Bed, after having, unknown to any Body, laid theſe three Thiſtles under his Pillow. His Lady who was not yet gone to Bed, even when he ſlept moſt profoundly, finding on the Table in his Chamber, a Book open, and lying with the open Side downwards, prompted by I know not what Curioſity, very unuſual to her, thought of looking into the open Place, and there found the Paſſage of the Thiſtles. The Diſpoſition of the Book inſtantly gave her a Suſpicion, to clear which, ſhe ſoftly ſearch'd under his Pillow and there found the myſterious Thiſtles; ſhe reflected on 'em very attentively, and read the Names of which I have been ſpeaking: this was enough to ſatisfy her that this was an Experiment which her Husband deſign'd to make. The Names of the two other Women inſpir'd her in her turn alſo with a Fit of Jealouſy: notwithſtanding which ſhe again laid the Thiſtles in the Place where ſhe found 'em, without making any Alteration; but yet with Intention, as we ſhall hereafter ſee, to play this curious Impertinent a Trick. She did not ſleep ſo well this Night, as on thoſe before mention'd. On the Morning Monſieur *Ouſle* thought of his Thiſtles, took 'em up, conſider'd 'em, and found neither freſh Bud, nor freſh Prickles. But yet was not at all alarm'd at that, becauſe he imagin'd that more than one Night was requiſite to perfect ſuch a wonderful Operation, and accordingly determin'd to continue the Tryal the next Night. Madam *Ouſle* who had obſerv'd every Step of his Conduct every Day, did not in the leaſt doubt but that he wou'd repeat the ſame Operation the Night following; for which Reaſon ſhe made a Proviſion of Thiſtles. The Night came on, ſhe went to Bed firſt, pretended to ſleep, and ſaw the Thiſtles plac'd. Monſieur *Ouſle* ſlept, ſhe aroſe, took 'em away, and laid in their Place three of her own providing, after having wrote on 'em theſe three Names, *Michael*, *Gabriel*, *Beelzebub*: ſhe cut off the Prickles of the two firſt, and left them on that to which ſhe had given the diabolical Name of *Beelzebub*.

How great was the Surpriſe and Amazement of Monſieur *Ouſle* in the Morning, when he found this Change of the Names, and was inform'd that *Beelzebub* was one of his beſt Friends! What Divertiſement did it at the ſame Time give Madam *Ouſle*, to ſee his uneaſineſs and Perplexity! For

ſhe

ſhe having foreſeen that he wou'd certainly be diſturb'd and confounded, at the Sight of this ſtrange Metamorphoſis, apply'd herſelf the whole Day to watch his Looks and Motions. By which Obſervation ſhe diſcover'd, that he reſolv'd to repeat the Tryal again, to determine what he ought to conclude. While on his Side he was hunting for Thiſtles, to ſee whether *Beelzebub* wou'd obſtinately perſiſt in terming himſelf his Friend, ſhe prepar'd others, to continue perplexing him, and at the ſame time turn this Superſtition to her Advantage, by convincing him, that no Perſon lov'd him with more Tenderneſs and Sincerity than herſelf: to which purpoſe we may eaſily imagine that ſhe took care to provide Thiſtles, one of which to bear her Name, and at the ſame time to have its Prickles: which ſhe did not fail to do. She laid in the Place of thoſe of her Husband, the three which ſhe had prepar'd, that is to ſay, two with the Names of thoſe two Women above-mention'd, with the Prickles cut off, and the third which bore her own, with the Sharp Points untouch'd; ſo that this was a full Proof to this ſuperſtitious and credulous Man, that his Wife was the Perſon in the World which lov'd him moſt. Thus they who give into Superſtitions, are almoſt always the Bubbles of the Subtle and Cunning, who know their Weakneſs, not to ſay, their Folly. Happy they, when no worſe cheated than Monſieur *Ouſle*, on this Occaſion! For in ſhort, we muſt do his Lady juſtice, in fairly owning, that ſhe ſincerely lov'd him, that ſhe was not guilty of any of thoſe Falſities which he fear'd, as alſo that her Deceit to endeavour to convince him of her Love was not blameable. Since ſhe found him diſpos'd to believe nothing which was not told him by Superſtition, ſhe ſeems not to be criminal, in making uſe of that Superſtition to draw him out of Error, and lead him to Truth. But it being the Buſineſs of learned Doctors to decide this Caſe, I refer my ſelf, without Appeal to their Determination. In the Interim whilſt they are concluding and conſulting together in order to agree in the ſame Opinion, 'tis probable that many People will approve Madam *Ouſle*'s Conduct. When one has to do with the Perſons of the Character of her Husband, one is expos'd to ſo many extravagant Steps, that 'tis very hard to let ſlip thoſe Occaſions which offer, to free one from ſuffering by their Follys.

Return we to the Exploits of our Viſionary: but in doing ſo, I really commit a ſort of Violence on my ſelf; for I find

find I'm ſo inclin'd to an Invective againſt the Diſtraction of his Mind, and the Cauſe of it, that if I was not afraid of tiring the Reader, who expects Facts, rather than moral Reflexions, I ſhou'd enlarge my ſelf as far as the Subject wou'd permit.

Monſieur *Ouſle* in the Morning look'd over theſe famous Thiſtles, not at all doubting but thoſe which he found, were the ſame which he had laid under his Pillow; for he was very far from ſuſpecting the Trick which had been plaid him. He found a freſh Subject for his Admiration, when he ſaw the Prickles on that which bore his Wives Name, and the two others without any. He felt 'tis true a Joy at this Sight; but that Joy inſenſibly diminiſh'd, in proportion to his Reflexions increaſing. Theſe Reflexions conſiſted in conſidering that theſe three Tryals declar'd three different Things. In the firſt there was no Alteration; the ſecond inform'd him that the Devil lov'd him better than any Body elſe; and by the Third it appear'd, that his Wife lov'd him beſt. Theſe Differences furniſh'd matter for ſeveral Speculations, which ended at laſt in bringing him to conclude, that he ought not to give more credit to the laſt Tryal than to the two former, and that therefore a Fourth was abſolutely neceſſary to decide this Diſpute. He then made this Fourth Tryal, aod Madam *Ouſle*, by her Addreſs, rendred it equally effectual with the Third, ſo that her Husband wholly was, or at leaſt almoſt intirely convinc'd of her Virtue and good Conduct. I ſay, at leaſt almoſt, becauſe what happen'd the ſame Day, gave Reaſon to believe that there yet remain'd ſome Doubts in his Mind.

He being diſturb'd by various Thoughts on this Subject, and a ſort of Uneaſineſs which wou'd not let him ſtay long in one Place, took a Walk after dinner in a large Garden belonging to him, and which being about three quarters of a Mile out of the City, was intirely out of the great Noiſe of it, and frequently ſerv'd him for an agreeable Retreat, when he wou'd not be interrupted in his Projects, and Imaginations. This Garden was perfectly well kept; the ſhaded part of it, the Fruits, the Flowers, the liguminous Plants wanted nothing which the Seaſon wou'd allow of; and the whole diſplay'd a Neatneſs, which gave a real Pleaſure; After having viſited his Kitchin Garden, he entred into a ſort of Bowling-green plot, adorn'd with all ſorts of Flowers, according to the Seaſon, Thoſe which moſt engag'd his Eyes,

Eyes, were ſeveral Heliotropes, which took up his Thoughts for a long Time: which is not to be wondred at; for he remembred to have read, that if one of theſe Flowers gather'd in *Auguſt*, when the Sun is in *Leo*, and if after wrapp'd up in a Lawrel Leaf, with a Wolves Tooth, this little Pacquet be laid in a Church; during the whole time it ſhall remain there, the Women who have been falſe to their Husbands, will not be able to go out of the Church. (*b*)

Twas exactly the time mark'd out for this Superſtitious Practice, that Monſieur *Ouſle* was walking in his Garden; and accordingly the Means of intirely ſatisfying himſelf on what he ſo earneſtly deſir'd to know, which preſented themſelves, ſeem'd to him too eaſy, to be neglected. He had in his Garden abundance of Heliotropes and Lawrels; a Wolves Tooth was not ſo hard to be found as the Stone *Quirim*, above-mention'd: for which Reaſon he inſtantly reſolv'd to make this new Tryal. He then immediately went in queſt of a Wolves Tooth; inſtead of one, he found a a great Number, and for fear of wanting, bought Six, freely giving what Price the Seller ask'd, ſo fearful was he that they ſhon'd eſcape him, and ſo throughly was he perſuaded, that he ſhou'd be at laſt perfectly inform'd of what he ought to think of his Wives Conduct. He returns to his Garden, provides himſelf with Heliotropes and Lawrels, but withal takes care to keep 'em from the Eyes of thoſe Perſons which he might happen to meet. After he came home, he laid all in a ſafe Place, and Night being come, he ſhut himſelf up, and ſecretly prepar'd his Pacquet, fully reſolv'd to make uſe of it the next Day.

Thus then he executed his Deſign. He learnt exactly of his Wife what hour ſhe wou'd go to Church; he came there ſome moments before her, he plac'd the *Heliotrope* with all its Sawce in a Corner, and hid it ſo well that no Body cou'd ſee it. He hid himſelf, ſaw his Wife enter ſome time before Noon. After ſhe had diſcharg'd her Religious Duties, in about half an Hour ſhe went out

(*b*) If we lay in a Church a Heliotrope, after having gather'd it in the Month of *Auguſt*, whilſt the Sun is in *Leo*, and wrap'd it up in a Lawrel Leaf with a Wolves Tooth, the Women which ſhall have been falſe to their Husbands, will not be able to go out of the Church. *Admirable Secrets of Albertus Magnus*, l. 2 p. 73.

out of the Church with ſeveral other Perſons, who had, as well as ſhe, been preſent at the ſame Worſhip; and yet the Pacquet was ſtill in the ſame Place, which gave our Fantaſtick an inconceivable Joy: ſince giving ſo much Credit, as he did, to all theſe Superſtitious Practices, he had no room left to doubt of his Ladies Fidelity. 'Tis really true, this laſt Trial render'd him ſo very eaſy, that he wholly quitted all thoughts of making any farther Experiment. But yet he reſolv'd to give himſelf the Pleaſure of ſeeing, whether of all the Women which were at Church, there might not be ſome one, which cou'd not get out, whilſt his Pacquet remain'd where he had plac'd it. Luckily for their Reputation, purſuant to his Superſtitious Prepoſſeſſion, they all went out, one after another, except one, who ſtay'd ſo long, that at laſt our curious Impertinent growing impatient, took his Pacquet; went out of the Church and waited at the Door, to ſee whether ſhe follow'd him; ſhe came out accordingly, almoſt immediately after him; but 'twas becauſe ſhe had finiſh'd her Devotions, and not as he believ'd, becauſe the Heliotrope was taken away. But yet he did not fail to take it for a certain Truth, that 'twas that Flower that kept her ſo long in the Church; and to ſee whether he was altogether in the right to believe ſo, he follow'd her, dogg'd her Home, and inform'd himſelf of her Condition, and found that ſhe was a Maiden Gentlewoman of about Twenty, who had refus'd ſeveral conſiderable offers of Marriage; that ſhe had rejected 'em all, becauſe ſhe had renounc'd the World; that ſhe had always led a very regular Life, and that ſhe was about ſhutting herſelf up in a Convent for the remainder of her Days. So that the *Heliotrope* cou'd not be of any Virtue with regard to her, ſince its end was only to diſcover thoſe Women which had been Falſe to their Husbands. Monſieur *Ouſle*, who was not at all fond of a through Examination of theſe Superſtitious Practices, when there ſeem'd reaſon to call in queſtion the Performance of what they pretended; reſolv'd againſt any Enquiries concerning it. Thus the Superſtitious have ſo great an Averſion for all poſſible means of undeceiving them, that they are eaſily deluded. Don't we daily ſee Women run after Female Fortune Tellers, and obſtinately refuſe to yield to Reaſon, how concluſive ſoever the Arguments may be,

be, which are alledg'd to ſhew how impoſſible 'tis to foreſee what they predict: but on the contrary obſtinately perſiſt by lying Tales which they have taken for Truths, to ſupport the pretended Science of theſe She-Cheats, againſt the beſt grounded Principles made uſe of to undeceive them? What Objects of Pity are they to reaſonable Men! and how ridiculous do they appear even to their Gypſies, when they conſult them with ſo much Confidence! There is not certainly one of them which do not look with Pity and Contempt, on all thoſe who are ſo weak, and Fools enough to regard what they ſay, as infallible Oracles of what is to happen to them. But ſince we ſhall hereafter meet with Examples of it, paſs we to another Chapter, where we ſhall ſee the Abbot *Doudou* alſo act his Parts.

CHAP. IX.

Of the Difference which aroſe betwixt Monſieur Ouſle *and his Wife, and the Superſtitious Means us'd by their Son, the Abbot* Doudou, *to endeavour to make Peace betwixt 'em.*

MOnſieur *Ouſle* was ſo perfectly clear'd of the Jealouſy which he had entertain'd of his Wife's Conduct, that to ſee the Complaiſance, and all the obliging Civilities which he ſhew'd her, one wou'd have ſaid there had not been any Alteration in his Tenderneſs. But yet he had behav'd himſelf very coolly to her, during all the forementioned Trials; but whether 'twas that he was truly ſatisfy'd ſhe had not abus'd him, or that he was weary of perplexing himſelf with ſo many Uneaſineſſes and Diſturbances; he treated her with as much Affection, as if he had never doubted of hers. But ſhe had not perfectly the like tender Sentiments for him, for two Reaſons; the Firſt was becauſe he had diſcover'd an Ill Opinion of her; the Second,

cond, and moſt prevailing was, that ſhe herſelf ſuſpected him guilty of Falſity, on account of thoſe Two Women which the Thiſtles had mention'd. Theſe Two Conſiderations prevented her making any returns to his obliging and tender Addreſſes; ſhe ſeem'd to look on 'em with Confuſion, and not to bear 'em without Pain; which her Children perceiv'd. The Abbot *Doudou*, who by his Devotion and ſhallow Knowledge, thought himſelf entituled to make Remonſtrances and give Advice; in a ſort blam'd the ſmall Returns ſhe made to the Marks of her Husband's Tenderneſs. She had good Nature enough to hear him, tho' what he ſaid was not worth while; but ſhe took care not to own herſelf in the wrong. After having patiently heard the Abbot's wretched Sermon, ſhe talk'd in her turn, and gave him a pathetical and exact Account of all that had paſs'd. He reply'd with great warmth in juſtification of his Father. But yet left his Mother no more convinc'd by his Diſcourſe, than if he had not ſaid one word. She heartily pity'd him, and he ſhrunk up his Shoulders; for, being very near as Superſtitious as his Father, he cou'd not reliſh any thing ſhe ſaid, becauſe ſhe had no Taſte that way.

But in the mean time this Difference inſenſibly encreas'd on both Sides: for the Husband tir'd with ſeeing his Affection rewarded with Indifference, at laſt return'd Coolneſs for Coolneſs, and Contempt for Contempt, till high Words became reciprocal. Our Abbot finding that his Remonſtrances produc'd no good effect, was devoutly perſuaded, that ſince the Intention was Reconciling Man and Wife, and particularly his Father and Mother, 'twas allowable for him to call to his Aſſiſtance ſome Superſtitious Practices. For what is not an ignorant Bigot without Brains capable of!

This Dutiful Son the Abbot turn'd over his Books to ſupply the Deficiencies of his admirable Speech. Admirable, I mean, only in his own Opinion, he thought it ſo; but I conclude from the Character which has been given me of the Man, that neither the Reader nor myſelf wou'd have thought ſo, if we had heard it. I ſhou'd have been more particular on it, if it had reach'd my Hands.

The Abbot *Doudou*, after having ran thro' ſeveral Books, in ſearch of the Methods of performing this excellent and charitable Operation of which he was ſo deſirous, found ſome which he thought perfectly proper. His Books told him, that to re-unite the Affection of Man and Wife, 'twas neceſſary

neceſſary to oblige the Man to wear about him the Heart of a Male-Quail, and the Woman that of a Female one, (*a*) or to make uſe of their Hair, after having made an Offering of it, in a manner, which may be term'd impious, if we conſider the Reverence due to Religion; (*b*) or cauſe 'em to carry about 'em the Marrow of the left Foot of a Wolf, (*c*) or a bit of Harts-Horn. (*d*) This well-meaning young Gentleman on the ſame Day try'd all theſe Follies, probably imagining, that four ſuch powerful Secrets, and thoſe united together, cou'd not be reſiſted, ſince he did not doubt but that one of them alone was ſufficient to produce its effect. He was alſo very careful (and that by a Scruple of Conſcience) to keep them ſecret, being perſuaded, that if others knew theſe Receipts, they might imitate them, and not perform them with the ſame Innocence as he did. 'Tis common with People of this ſort, to flatter themſelves with a power of rendring that lawful to them, which wou'd be blameable in others. But yet all theſe Practices did not make the leaſt Alteration in the Humours of Monſieur and Madam *Ouſle*; at which the Abbot *Doudou* was amaz'd. *This Diſcord muſt be very tenacious*, ſays he to himſelf, *ſince it cou'd not be cur'd by means ſo well authoriz'd*; that is to ſay, mentioned in Books which he look'd on as Oracles, of which 'tis not allowable to doubt. It appear'd then daily, that this Man and Woman became more and more inſupportable to one another.

Noncrede, who was very uneaſy at this growing Diſcord, and who fear'd it might terminate in an open, publick, and profeſs'd Rupture, diſcours'd each of them in private, got from them both their Reaſons for this Carriage; and knowing that 'twas neceſſary, in order to a Reconciliation, that they

(*a*) To prevent Differences and a Divorce betwixt a Man and his Wife, take two Quails Hearts, the one of a Male, the other of a Female, and cauſe the Man to carry about him the Male, and the Woman the Female. *Admir. Secrets of* Alb. Magnus, *l.* 3 *pag.* 170 *Mizal. Cent.* 8. *n.* 18. *Treatiſe of Superſtitions, by Monſ* Thiers. *t.* 1. *p.* 283.

(*b*) *Dicunt Vis ut marituſ tuus diligat te? accipe de omnibus crinibus tuis, & offer illos ad altare ter cereo ardenti; & tunc, quando portabis illos ſuper caput tuum, tandiu exardeſcit in amorem tui.* Delrio Diſquiſit. Mag. p. 470.

(*c*) 'Tis written in the Book of *Cleopatra*, that the Woman who is not ſatisfy'd with her Husband to Content, need only take the Marrow of the left Foot of a Wolf, and carry it about her; when ſhe ſhall be ſatisfy'd, and be the only Perſon which he will love. *Admirable Secrets of* Albertus Magnus, *l.* 2. *pag.* 143.

(*d*) Let the Woman cauſe her Husband to wear about him a bit of Harts-Horn, that he may continue always in good Correſpondence with her. *Mizald, Cent.* 2. *Monſ.* Thiers. *t.* 1. *p.* 382.

(*a*) Chil-

they ſhou'd explain themſelves to each other, which they had not yet done, he obtain'd of 'em that they ſhou'd do it before him. Theſe Conferences were ſo ſucceſsful, that as ſoon as ended, and this wiſe Man had accompany'd them with his judicious Remonſtrances, their Reconciliation was ſo firmly concluded, that there never afterwards happen'd any appearance of Diſcord betwixt them. 'Tis thus that Domeſtick Broils are appeas'd, when thoſe who pretend to make 'em up, have Underſtanding enough to know what ought to be done, and Prudence enough to apply it properly. This Ability is not to be met with amongſt the *Doudou's*, I mean, amongſt thoſe People, who being full of nothing but Trifles, venture to form Deſigns which cannot be executed; as 'tis with thoſe who have Diſcretion enough to diſcern what is proper.

Return we to Monſieur *Ouſle*, who is juſt making a Figure very different from thoſe which we have repreſented.

CHAP. X.

How Monſieur Ouſle *came to be in Love, and what he did to render himſelf belov'd.*

MOnſieur *Ouſle*, excepting his Superſtitions, had paſs'd his Life very eaſily. I don't hear that he had ever been diſturb'd by any of thoſe tumultuous Paſſions which corrupt the Temper, and extremely diſorder the Mind. As he was Content with his Fortune and Seat, ſo he look'd on Ambition only as a Frenzy which depriv'd Men of their Eaſe, by the Anxieties which it gave 'em to raiſe and aggrandize themſelves. He was not troubled with any of thoſe greedy Cares of continually acquiring more Riches than he poſſeſs'd, wherefore Avarice cou'd never find an Entrance with him. He very ſeldom took more Pleaſure than what Neceſſity requir'd, and Regularity allow'd. As for Love he knew nothing of it, and had never felt its Darts with regard to any but Madam *Ouſle*, whom he long lov'd before he marry'd her, and after Marriage, lov'd none but her, till the fatal

Moment of which I'm going to ſpeak. We ſhall ſee which was that Moment, and what were its Effects.

A wretched Book falſly aſcrib'd to an Illuſtrious Author, and fill'd with impudent and bare-fac'd Lyes, ventur'd to affirm, That Children born on the Fifteenth Day of the Moon, naturally love Women (*a*). Monſieur *Ouſle* had ſeveral times read this Paſſage, without taking ſcarce any Notice of it. One Day, when amuſing himſelf with ſearching afrer the Moment of his Birth, he found by the way, that he was Born on the Fifteenth Day of the Moon; and ſome time after, the unhappy Paſſage, of which I have been ſpeaking, by Chance, in the courſe of his Reading, fell under his Eyes, and chang'd his Mind and Paſſions in the manner we are going to read.

He at that moment thought that he felt a violent Inclination for Women, which he cou'd not reſiſt. The ſole Opinion which he had that theſe impertinent Books never ſay any thing which is not true, produc'd this Inclination, by the Force of his Imagination; ſo that it may rather be term'd imaginary than real. This is ſo true, that as far we can judge by his paſt Conduct, he had continu'd in loving none but Madam *Ouſle*, if his Book had ſaid, that Children Born on the Fifteenth Day of the Moon, love no more than one Woman. I think myſelf oblig'd to do him this Juſtice, ſince I never heard any thing to the contrary, I inform'd myſelf, before I publiſh'd this Hiſtory, of whatſoever was of moſt Importance, in order to enable me to know him thoroughly; and I proteſt, all thoſe who knew him moſt intimately, have expreſs'd themſelves to me in ſuch Terms as engage me to believe, and publickly declare, that his greateſt Fault was that of giving too much into Superſtition. To ſay the Truth, one cannot help concluding him very much to blame to be infatuated by ſuch Follies, and alſo that thoſe who wrote them are yet more ſo, for without them he wou'd not have fall'n into theſe Extravagancies.

It came then into his Head, that the Stars had given him a great Inclination to Women; and 'twas this curſed Prepoſſeſſion which led him to an Engagement of which he never had thought, if he had not been ſo Superſtitious. He was ſeveral

(*a*) Children Born on the Fifteenth Day of the Moon love Women. *Admirable Secrets of* Albertus Magnus, *l.* 4. *pag.* 272.

(*b*) He-

ſeveral Days in Love, without knowing with whom, which is not very ſurprizing, becauſe he was not enamour'd for any other Reaſon, than becauſe he abſolutely reſolv'd to be ſo; and wou'd not be ſo for any other Reaſon, than becauſe the Stars, according to him, had abſolutely Decreed it: And was not that enough to ſuch a Man as he, who made it his Duty to be a Slave to Superſtition?

A Widow, whom he had frequent Opportunities of ſeeing, becauſe ſhe was an intimate Friend of Madam *Ouſle*'s, was the firſt Woman whom he reſolv'd to love. Before we proceed farther in declaring the Succeſs of this Amour, 'tis proper to hint, that Monſieur *Ouſle* lov'd only for the ſake of loving. His only Aim was to prove to himſelf, that he had a ſtrong Inclination for Women, and that he did not contradict what the Moment of his Birth predicted of him. His Intentions were very pure, tho' his Advances ſeem'd as warm as thoſe which proceeded from the moſt ardent Paſſion.

The Widow in Queſtion, and whom I ſhall call *Dulcine*, that I may not diſcover her, was young, handſome, rich, and very diſcreet. Monſieur *Ouſle* was then in an advanc'd Age, and not any thing like an *Adonis*. The Widow's Eſtate being alſo very great, conſequently ſet her in ſuch a Station as to have no need of this Lover's Liberalities, if he wou'd have beſtow'd 'em: She was out of the danger of ſuffering herſelf to be ſurpriz'd by Intereſt, and ſelling her Favours for Money. But what farther rendred this Conqueſt extreme Difficult, was, that he was a married Man, and that her Virtue was incompatible with ſuch an Engagement, which cou'd not but be Criminal.

I ſhall not here particularize all that he did or ſaid to inform *Dulcine* of his Love, nor of the Converſations which he had with her on that Subject; how ſhe receiv'd his Declaration, his Aſſiduity, and other complaiſant and preſſing Practices of thoſe in Love: 'Tis enough for the Readers to know that ſhe plainly gave him to underſtand, that as he ought not to love any other beſides his Wife, ſhe wou'd never admit of a Paſſion which he could not diſpoſe of in Favour of any other. The Reader will be very much ſurpriz'd when I aſſure him that Monſieur *Ouſle* was full of Joy when he had room to believe that 'twou'd be almoſt impoſſible for him to make her Love; but yet this is very true, and the reaſon is, he knew that his Superſtitious Books taught him

admirable Secrets to excite Love. And thus he was much better pleas'd with *Dulcine* for the Reſiſtance ſhe made him, than he wou'd have been if he had found her eaſy. He became a Lover out of Superſtition, and alſo deſir'd nothing more than to make uſe of it in the Conduct of his Amours.

The *Hippomanes*, (*b*) that famous Philtre, of which both Ancients and Moderns have ſaid ſo much, and which has been the Subject of ſo many Diſſertations, on the (*c*) wonderful Property aſcrib'd to it, was the firſt Inſtrument which he reſolv'd to make uſe of to vanquiſh the inſenſibility of *Dulcine*; promiſing himſelf, founding as he did, on the Confidence he had in his Books, that ſhe wou'd hereafter come to have as great an Inclination for him, as ſhe had hitherto ſhew'd Indifference. He then made uſe of it, purſuant to the Rules with which his reading had furniſh'd him; he made two different Trials, and *Dulcine* continu'd as cool with regard to him, as if there never had been any *Hippomanes* in the World. But yet, after theſe Trials, Monſ. *Ouſle* perſuaded himſelf that ſhe really lov'd him. What prov'd this

(*b*) *Hippomanes* is ſaid to be a bit of round black Fleſh, of the bigneſs of a dry Fig, which the Foal brings with it at its foaling. The Dam, 'tis added, tears it off as ſoon as the Foal is in the World, in order to eat it, and if ſhe does not find it, has ſo great an averſion for her Foal, that ſhe cannot bear the ſight of it. *Hippomanes* has paſs'd for the moſt famous of all Philtres; when pulveriz'd, 'tis taken with the Blood of him 'tis deſign'd to make to love. *Diu Cur.* t. 6. *p.* 22.

'Tis aſſerted, that if *Hippomanes* be dry'd in a new glaz'd Earthen Pot, in an Oven, when the Bread is drawn out, and that if carrying it about one, one only makes the Perſon by whom one would be lov'd to touch it, 'twill ſucceed. *The ſolid Treaſure of Little* Albert, *p.* 6.

Hippomanes is a Venom which iſſues from a Mare, when ſhe is prone to take Horſe, *Trevoux Dictionary.*

Hic demum Hippomanes vero quod nomine (dicunt
Paſtores lentum diſtillat ab inguine virus,
(Virg Georg. l. 3.
Hippomanis cupida ſtillat ab inguine equa
(Tibull. l. 2.

(*c*) *Hippomanes* is mention'd in a ſmall Folio, printed at *London*, 1671. entituled, *A New Method and extraordinary Invention for dreſſing Horſe, according to Nature, which is perfected by the ſubtilty of an Art never yet found by any but the moſt Noble, High, and Potent Prince*, William Cavendiſh, *Duke, Marquis and Earl of* Newcaſtle, *&c.* The Author of this Book aſſerts, that he never ſaw any thing on a Foal's Forehead: that this Miſtake comes from the Coif which is called the Secondine, in which the Foal is wrap'd, and all the Strings of which center at the end, which reſembles a ſort of knot, and hang on the Foal's-head, and that as ſoon as the Foal is come out, this Knot and the Coif, which is the ſame thing, fall together. So that the *Hippomanes* has not only none of thoſe Virtues which are aſcrib'd to it by credulour Antiquity; but alſo 'tis falſe that the Foal has this excreſcence of Fleſh on its Front, as was then believ'd. [*See the Diſſertation concerning the Hippomanes, at the end of the laſt Volume of the Critical Dictionary.*]

(*d*) *Pliny*

this Perſuaſion was, that ſhe ſeeing her Lover was Diſcreet, and that ſhe ſhou'd have no room to fear any furious Tranſports, reſolv'd to divert herſelf with him. For which Reaſon ſhe receiv'd him with more Gaiety than ſhe had done; ſhe laugh'd at, and agreeably rally'd his amorous Proteſtations, his tender Looks, his reſpectful Fears, his bright Thoughts when he utter'd 'em, his little Cares, his Aſſiduity and Complaiſance, and in ſhort, all the Affected Deportment of Men in Love, of which he endeavour'd to acquit himſelf the beſt he cou'd. Poor Monſieur *Ouſle* wou'd eaſily have ſeen that ſhe rally'd him, if he had not been prepoſſeſs'd, that the *Hippomanes* muſt infallibly have had its Effect. " 'Tis " true, ſaid he to himſelf, *Dulcine* does not tell me that ſhe " loves me; but 'tis alſo certain, that the Pleaſure which ſhe " takes to ſee and hear me, ſhews that ſhe has a greater Ten- " derneſs for me, than ſhe dares publickly own. Her Vir- " tue hinders her declaring it. What have I more to wiſh " for, than to know that I'm lov'd by her whom I love? " Before the trial of the *Hippomanes*, ſhe wou'd ſcarce bear " my Addreſſes; but after having call'd to my Aſſiſtance " that wonderful and charming Secret, very far from being " inſupportable to her, I almoſt always make her laugh, ſo " agreeable are my Actions and Diſcourſe to her. Again, I " ſay, what can I wiſh for more? Thus he flatter'd himſelf with having attain'd his End.

He had ſtuck by theſe ſo conſolatory Conſiderations, if he had not been tempted by what he read afterwards, to try ſome other Superſtitious Practices, which ſeem'd to him equally eaſy and efficacious: So true 'tis that Superſtition follow'd him cloſely every where, and that he never loſt ſight of her.

The Firſt of theſe Experiments conſiſted in the Uſe of the Fur at the end of a Wolf's Tail; (*d*) the Second in faſtening to his Neck certain barbarous Words, (*e*) which are incomprehenſible to us, and even to thoſe who invented 'em. The Third, in the right ſide of a Frog knaw'd by a Piſmire. (*f*) The Fourth, in rubbing the Hands with the Juice of Vervain, and

(*d*) *Pliny* aſcribes to the Fur at the end of a Wolfe's Tail, the Vertue exciting Love. *Div. Cur.* 6. 23

(*e*) Fix about your Neck theſe Words, and theſe Croſſes † *authos* † *a aortoo* † *noxio* † *bay* † *gloy* † *aperit* †..... to make every Body love you. *Mr.* Thiers. *t.* 1. p. 410.

(*f*) 'Tis ſaid, that of the Bones of a green Frog, knaw'd by Piſmires, the left

and then touching the Person which one wishes to make love one. (*g*) The Fifth, in wearing on the Stomach a Kite's head. (*h*) The Sixth, in a Pomatum compos'd of the Marrow of the left Foot of a Wolf, Ambergris, and Cyprus Powder. (*i*)

Monsieur *Ouste*, arm'd with these excellent Secrets, went to *Dulcine* with such a certain assurance of Success, that he thought that as soon as he came within the sight of her, she must have flung her Arms about his Neck; not that he was fond of these Caresses, or if he wish'd for 'em, 'twas only because he look'd on 'em as Proofs of Affection, and not that he desir'd 'em with any voluptuous Intention. She receiv'd him as customary, that is, as a Man that came to give her a sort of Diversion, and consequently she was merry as soon as ever he appear'd. After conversing some time with her, he negligently, and as by chance, pull'd out a little Silver Box, in which was this miraculuos Pomatum, the Scent of which being very agreeable, *Dulcine* shew'd that she was pleas'd with it; nor was he less so, to find that she was so charm'd with the Philtre which he had prepar'd for her. He wou'd have her keep it, and she receiv'd it without Compliment, or Consequence; by reason the Present was of so small Value, that 'twas not possible it cou'd affect the Niceties of her Freedom.

We may think that Monsr. *Ouste* being sure that she wou'd often smell to this Pomatum, and depending so much as he did on it, concluded that nothing more was wanting to gain his Mistress's Heart.

He long continu'd visiting her on the same Foot, and with the same Satisfaction; asking no more than to be belov'd, and believing himself to be so, he aim'd at nothing farther. Happy for him, that he was not interrupted by his Wife in this Conversation, which his Imagination render'd so charming and

left side causes Hatred, and the right Love. *Div. Car.* 6 23.

(*g*) To make a Man or Woman Love one rub both Hands with the Juice of Vervain, and then touch the Person by whom one wou'd be lov'd. *The Admirable Secrets of Albertus Magnus*, *l.* 3, *par.* 66.

(*h*) If a Kite's Head be worn on the Stomach, 'twill make all People love the Bearer, but more especially Women. *Id. l.* 1. *p.* 116.

(*i*) The way to be certainly belov'd, is to take the Marrow of a Wolf's left Foot, and make of it a sort of Pomatum, with Ambergis and Cyprus Powder, carry it about one, and cause the Person to smell of it from time to time. *The said Treasure of Little* Albert, *p.* 12.

(*a*) Jews

and delicious to him. She was by *Dulcine* inform'd of all that paſs'd, and fearing, in the Humour which he began to be, his Addreſſing to other Women, who wou'd be inclin'd to take Advantage of his Weakneſs; ſhe, on her ſide, contributed as much as ſhe cou'd to his Amuſement with this Widow, with whoſe Diſcretion ſhe being perfectly well acquainted, that hindred her fearing any of thoſe Effects, equally dangerous to Husbands and Wives. But yet her Precaution was of very little Effect, for Monſieur *Ouſle* reſolving to love more than two Women, in order to his ſtronger Conviction of his pretended Natural Inclination, engag'd elſewhere, and that unhappily, for he caſt his Eyes on a Perſon of a very different Character from that of *Dulcine*; as we ſhall ſee in the following Chapter.

CHAP. XI.

Of Mr. Ouſle's *Engagement with a new Miſtreſs; the Superſtitious Practices which he us'd to make her Love him; and what was the Event.*

THere was in Monſieur *Ouſle*'s Neighbourhood a young Woman, a very Coquette, whom I ſhall call *Doriſe*: Her Family was of the moſt Vulgar Sort, but her Deportment made her ſeem a Lady of Quality, by reaſon ſhe was very Beautiful, and knew ſo well how to make uſe of her Charms, as to ſupply the Obſcurity of her Family, and the Meanneſs of her Birth. None of her Relations appear'd with her, but a pretended Aunt, who ſeem'd Diſcreet and Strict, for no other Reaſon than that her pretended Niece might appear ſo; ſo that tho' *Doriſe* was intirely Miſtreſs of herſelf, ſhe yet ſhew'd a great Dependance on the Will of her imaginary Aunt, and an extream fear of diſpleaſing and angring her, which was an artificial Conduct deſign'd to keep thoſe who ſigh'd for her long in Breath, and languiſhing; to the end, that by this Fear and Dependance, being ſupply'd with continual Difficulty to object againſt granting their Deſires, they might long wiſh, and conſequently long contiuue making of Preſents; the Aunt, an old Stager in

this Trade, having frequently advertis'd her, that Men give no longer than their Desires last, and that they almost always hold their Hands when they've nothing more to wish. *Doriſe* had made so good use of this Advice, that she was grown rich enough to make a magnificent Figure Abroad, and live splendidly at Home. Her Dress was the Rule for all those Women who most aim'd at a charming Air. Some of the Men which frequented her, valu'd her because 'twas reported, that in giving Lessons of Good Breeding, agreeable Deportment, and the Conduct of Life, none cou'd exceed her.

Monsieur *Ouſle* resolutely undertook this Conquest. He was at first receiv'd as a Man known to be very Rich; that is to say, with much Civility and Respect. Both the Aunt and the Niece persuading themselves that he was capable of bettering their Circumstances, made use of all the most dextrous Artifices to hold him loug in an Uncertainty with regard to their Sentiments concerning him, in order to see whether he wou'd take out of his Purse the most proper Means to clear rhis Difficulty. He accordingly frequently made Presents, and they had the goodness to receive 'em, as trading Coquets generally do. They think they do a great Favour in receiving Gifts, and Men are Fools enough to express their Sence of their great Obligations on that Account. Our Visionary was one of this Number for several Months; but at last began to grow weary, meeting with no other return of Love, than leave to make Presents, or asking 'em of him when he did not. He frequently told *Doriſe* that he lov'd her, and that he shou'd think himself the happiest Man in the World, if she wou'd say as much to him: But *Doriſe* affected to avoid declaring herself on that Subject, for fear he had not really those Sentiments for her which he pretended. This was almost always the Burthen of her Answers, which plung'd this poor Wretch into a Despairing Condition, and that yet without giving him room to think that he had just Reason to quit her, for the same Words which made him Despair, gave him Hopes. He redoubled his Presents, to prove yet more effectually that there was no room todoubt of the Sincerity of his Amorous Protestations; but this was the direct contrary way of bringing her to a Decision, since it appear'd by this Conduct, that 'twas his uncertainty which engag'd him to continue and augment his Liberalities. This is the great Maxim of Coquets, in which she was very well instructed,

ſtructed, and perfectly well knew how to turn to Advantage.

Our amorous Spark ſeveral Months longer continu'd his liberal Viſits. He reſolutely perſiſted in laviſh giving, and by a delicacy favourable to his Whimſies, afterwards grew pleas'd with the Ill ſucceſs of his Preſents, in compariſon with the Superſtitious Experiments which he reſolv'd to make to gain the Heart of *Doriſe*, and force her to own that ſhe lov'd him. Amongſt ſeveral Secrets which his Books taught him, he ſelected the following: he went to the Coquet, carrying with him a Repreſentation of Jupiter, in human Shape, with a Rams head; (*a*) but 'twas not the way to pleaſe, to content himſelf with carrying ſomewhat about himſelf, without bringing any thing to her; wherefore he went away as wiſe as he came. He did not ſucceed any better with the young Swallows prepar'd in the manner which he had read. (*b*) He met with a Succeſs unfortunate to the fair one, in the Tryal of a Compoſition of his own Blood, and other Drugs (*c*) which he made her take, without her perceiving it; (*d*) for on the ſame Day ſhe fell ſick, and was reduc'd to ſuch an Extremity, that 'twas thought for ſeveral Days that ſhe would not recover. 'Tis not certain that this Philtre brought the Illneſs upon her, tho' there are Examples, (*e*) which may authorize ſuch an Opinion. Perhaps ſhe might have been ſick tho' ſhe had not taken it.

Monſieur *Ouſle* knew better than to think of this at all. He ſeveral times ſaw *Doriſe* during her Indiſpoſition: the De-

(*a*) *Jovis figura, quæ ſit in forma hominis cum arietis capite, geſtantem facit amabilem, citoque impetrantem quicquid voluerit Trinum Magicum p.* 289.

(*b*) *Wier* affirms that young Swallows with their Bills open and ſtarv'd to death in a Pot put into the the Ground for that Purpoſe, cauſe Love, and thoſe whoſe Bills are ſhut; procure Hatred.

(*c*) Take of your own Blood, on a Friday in the Spring-Seaſon, dry it in the Oven in a ſmall glaz'd Pot, after the Bread is drawn out, with the two Teſticles of a Hare, and a Pigeons Liver; reduce 'em all to a fine Powder, and oblige the Perſon whom you wou'd have love you, to take half a Drachme of it. *Solid Treaſure of* Little Albert. *p.* 7.

(*d*) *Van Helmont* has a Diſcourſe to ſhew how Philters operate, which is nothing but a pure unintelligible Jargon: Philters are alſo mere Chimera's; and as for the Facts alledg'd for to prove them, they are either falſe, or depend on other Cauſes. *Dict. of* Trevor.

(*e*) *Lucilla* the Wife of *Lucretius*, deſirous to make her Husband love her gave him an amorous Philter which turn'd him diſtracted, ſo that he kill'd her with his own Hand. Joſephs *Antiquities of the Jews. l.* 12. Wherefore *Ovid* ſays.

Philtra nocent Animis vimque furoris habent.

The Drink which *Ceſonia* gave *Caligula*, to make him love her, made him looſe his Senſes. *Suet. in Calig.*

Declaration which she made to him consisted in Complaints of the Pains which she indur'd, and expressing to him her Apprehension of Dying. He had Folly enough to imagine that she fear'd Death for no other Reason, than because 'twoud separate her from him. This Reflection extreamly pleas'd him. In the mean time her Disease abating made way for Health, she perfectly recover'd, and so well regain'd her Charms, that at her Lodgings there began to appear again all the gay vigorous young Lovers, whose principal Business and most important Affair, is to run after the Beauties which make the most Noise, and are most talk'd of.

Monsieur *Ouste* had not yet any convincing Assurance that he was more lov'd than the rest. To speak freely, he had a great Reason to doubt it; for, setting aside his Riches, there was nothing in him which deserv'd a Preference. But 'tis yet a great Advantage for a Lover to pass for rich; With that Merit, great Progresses are made with Coquets; but it must be own'd that these Advances don't reach their Hearts; they frequently grant the rich no more than feign'd Affection, and very study'd Glances, Whilst they yield up all their Tenderness to a poor Lover, who being more agreeable to them, shares with them the Liberality of the others.

In short Monsieur *Ouste* resolv'd to render himself absolutely belov'd; and that by a very bold Effort of Superstition, and which may be justly term'd very blamable, since Magick and Enchantments seem'd to be concern'd in it. His Passion must have been very violent then, since it push'd his Superstition so far. He caus'd a sort of Magical Ring to be made with all the ceremonious and superstitious Circumstances, (*f*) hereunder mention'd in the Note. After having taken all the Precautions which he thought necessary to the Efficacy of this wonderful Operation; before he gave it to *Dorise*

(*f*) To procure Love, get a Gold Ring adorn'd with a small Diamond, which has never been worn; wrap it up in a little bit o Stuff or Silk, wear it Nine Days and as many Nights between your Shirt and your Skin, opposite to your Heart; on the Ninth day engrave with a new Graver, the Word *Scheva*: then taking three Hairs of the Person, by whom you wou'd be lov'd, join 'em to three of your own; saying *O Body may'st thou love me, and thy design succeed as ardently as mine by the efficacious Virtue of Scheva.* Tye the Hair in the true Lovers Knot, in such Manner as to wrap almost round the Ring, and having wrapt it up in silk, then wear it next your Heart for six Days, and on the Seventh, take off the Lovers Knots and give it to the Person, but perform the whole Fasting and before Sun rising. Little Alberts *Art Treasure. p.* 8.

(*f*) If

Doriſe, he carry'd it one Morning to a Jeweller, to enlarge it a little becauſe he had obſerv'd that 'twas ſomewhat too little for the Finger for which 'twas deſign'd. This Ring was not a very rich one; for 'twas ſet off but with one Diamond, and that but a very indifferent one: what was moſt conſiderable in it was, that its Faſhion was extraordinary, and 'twas at the ſame time very well made. The very Day that he carri'd it to the Jeweller to ſet his laſt Hand to it, *Doriſe* went thither alſo, to change a ſmall Diamond Claſp which ſhe wore, for a richer and more modiſh One. She by Chance ſaw there the magical Ring in Queſtion, but yet without either her, or the Jewellers knowing that 'twas in the leaſt touch'd with Magick. She thought it very fine and uncommon, the Jeweller forward enough to prate, told her, that 'twas a conſiderable Perſon that had order'd him to make it, that he was to have it that Day; that he ſeem'd to ſet a great Value on it, that he had cheapen'd a Croſs of Diamonds of great Value, and that he had a great Deſire to buy it. *Doriſe* did not puſh her Curioſity any farther, which was the Reaſon the Jeweller told her no more: but ſhe made her Purchaſe and return'd Home.

On the next Day Monſieur *Ouſle* went for his Ring, and made a Preſent of it to the fair One, big with great Hopes that nothing wou'd fail, *Doriſe* knew it to be the ſame which ſhe had ſeen the Day before, and remembring alſo the Croſs of Diamonds which this honeſt Gentleman had cheapen'd, ſhe preſum'd it might follow the Ring, if ſhe knew how to take her Meaſures to get it. She then beſtow'd on Monſieur *Ouſle* more Favours, than ſhe had ever before done. 'Twas the Hopes of drawing the Diamond-Croſs, which produc'd this Effuſion of Heart, of which ſhe was ſo free. But poor Monſieur *Ouſle* very far from aſcribing it to the true Cauſe, firmly believ'd, that 'twas the Charm of the Ring which work'd. On the next Day ſhe went on ſome Pretext to the Jeweller, and demanded to ſee that alluring Croſs, ſhe ſaw it, and was charm'd with it, and hop'd in a little Time to wear it on her Neck. Monſieur *Ouſle* for ſeveral Days obſcur'd all her other Admirers. If any of them were with her, 'twas to him alone ſhe directed her engaging Airs; the others were wholly neglected; and ſhe ſcarce ſeem'd to think on them. The Door was always open to him, and frequently to enjoy him alone, ſhut to all others whatſoever. Yet the Croſs did not

come,

come, tho' the Aunt said several Times, that, that which *Doriſe* wore was too thin, and she had much better wear none than shew such a small one. Several other Stratagems were made use of to engage him to make this Present; of which he scarce took any the least Notice, not having any such Design. He was fully persuaded of the pretended Effect of his Philter, which was enough for him, wherefore he did not think fit to proceed any farther. After that said he to himself, will any dare assert, that such Secrets are ineffectual? have I not at present an invincible Proof of their Power and Efficacy? *Doriſe* had scarce receiv'd my Ring, before she felt a Passion for me, and hardly any longer forbore telling me so. Thus Chance, and Ignorance of the true Causes of Things, frequently make pass for Prodigious, those Effects that are very natural. How many Things are there, which wou'd not be wonderful, if we knew their Cause and Principles! But yet they will daily be admir'd; for the People will always be fond of admiring. Weak Minds are absolutely set on what is surprizing and wonderful, nothing engages 'em more; but they yet think of nothing less than an exact and through Examination of 'em; for which Reasons these wonderful and prodigious Events will always be talk'd of, and the Truth of 'em will not be doubted; because there will always be sufficient Numbers of easy and credulous People.

In short Monsieur *Ouſle* having obtain'd what he wish'd, thought of making a Retreat. His Visits grew less frequent; he made no more Presents. When he did not come, Letters were sent to him fill'd with tender Reproaches, and he to avoid plainly declaring his Intention alledg'd wretched Excuses, which she receiv'd for such as they really were: for Ladies of *Doriſe*'s Character, have so much Experience, as to discern the Design of every Disguise Men make use of to shelter themselves. But yet she continu'd for some time her affected Pursuits: she also sent him a very fine Nosegay on her entertaining Day, on which he gave her a Visit, to thank her. And she, foreseeing that he might happen to come to see her, had practis'd all the Arts capable of raising or improving her Charms, which she thought she very much wanted on this Occasion: he went away more tenderly touch'd and enflam'd than ever.

When he came home, a Thought occur'd to his Mind, which very much perplex'd him: he fancy'd that 'twas the Nose-

Noſegay that rais'd in him ſuch a freſh Paſſion for this Lady; and that ſhe had prepar'd it by ſome Magical Artifice: for he firmly believ'd all the Superſtitious Practices of Witches and Enchantreſſes, as we ſhall ſee more amply hereafter. He was too well skill'd in theſe Arts, to want an immediate Remedy againſt this pretended Bewitching. To that end, he procur'd one of this Ladies Shifts, by the Aſſiſtance of her waiting Women, and the Note (*a*) will inform us of the ridiculous uſe he made of it.

He yet made ſome Viſits which were very coolly receiv'd; becauſe *Doriſe* deſpair'd of the Croſlet of Diamonds, which had ſo long ſtuck in her Mind; and thus they inſenſibly came to a Rupture, and both turn'd their Thoughts another way.

I ſhall not mention any other of Monſieur *Ouſle*'s Amours, becauſe they were of ſmall Importance, and ſuch in which his Superſtition had no other Part, than that of exciting him to love Women, to ſatisfy the Prognoſtick at his Birth. But I haſten to other Subjects where we ſhall ſee, that what I ſaid of him in his Character was very comformable to Truth.

CHAP. XII.

In which is ſhew'd by a very great Train of Particulars, how ſtrongly Monſieur Ouſle *was diſpos'd to belive all that was told him, or whatever he read contains Phantoms, Spectres, Ghoſts, and Apparitions.*

WE ſhall ſee in this Chapter how true 'tis, that a weak Mind is very apt to make an ill Uſe of whatever it meet with in Books, which treat of ſurprizing, prodigious, and

(*a*) If a Woman has given a Man any thing to make him love her, let him take her Shift, and make Water through the Neck, and the right Sleeve, and he ſhall be immediately freed from her Enchantments. *Admir. Secrets of* Albertus Magnus. *l.* 2. *p.* 147.

and extraordinary things, and with what Facility ſhallow People believe all the Storys told 'em.

Monſieur *Ouſle*, always influenc'd by, and enſlav'd to his Prepoſſeſſion, which aſſur'd him that the moſt incredible Things which ever had been written, deſerv'd belief, had in his Library a very great Number of Books, which as I have already hinted, contain'd an Infinite Number of Stories of Sorcerers, Diviners, and Ghoſts; of which laſt, I mean Ghoſts, Spectres and Phantoms, I propoſe to ſpeak particularly at preſent. 'Twill appear that I have a ſpacious Field, to ſhew how much this poor Mans Head was diſorder'd on their Account.

It came into his Mind that his Horoſcope had ordain'd him one of thoſe People, to whom Phantoms ſhou'd be moſt fond of appearing, and that more frequently than to others, becauſe he was born in the firſt Aſpect of Saturn. (*a*) Full of this impertinent and ridiculous Notion, he imagin'd that he almoſt always had in View ſome odd Phantoms or other. Any Noiſe (of which he knew not the Cauſe) which he heard in the Night, was to him a Sign, that ſome Ghoſt walk'd in the Houſe. A Shadow caus'd by the Interpoſition of a Chair, or ſome other Piece of Houſhold Stuff, furniſh'd him with an Occaſion of making a Story of the Apparition of a Spectre. He perſuaded himſelf, that when his Eyes were ſhut, I know not what Figures preſenting themſelves to his Fancy (which happens to almoſt every Body) were ſo many fantaſtic Idea's which follow'd him every where, becauſe his Horoſcope wou'd not ſuffer him to be without ſome Viſion or other.

One Day when he was very ſeriouſly talking with his Brother *Noncrede* concerning all theſe pretended Apparitions; the latter, who was very far from giving any Credit to theſe Follies, laugh'd at him to his Face, and freely told him that all that he believ'd had no other real Exiſtence, than that which his Imagination gave it. 'Tis hard to expreſs the Rage into which Monſieur *Ouſle* fell, on hearing thoſe things call'd imaginary which he believ'd as real as his own Exiſtence. What *Noncrede* had ſaid to him, join'd with the Reaſons which

(*a*) Aſtrologers ſay that thoſe whoſe Horoſcope points directly to the firſt Aſpect of Saturn, ſhall ſee more Spectres than others, which are under another Planet. Le Loyer *of Spectres p.* 459. 460.

(*b*) Pour

which he alledg'd to undeceive him, ſo heated his Head, that at once recalling to mind all that he had read on that Subject, he ran into a Train of Diſcourſe as long and ridiculous, as that of the Doctors in the Play, without giving thoſe who hear 'em leave to anſwer 'em. This extravagant Oration, I believe will not be tireſom to the Reader, wherefore I proceed to inſert it, as 'twas pronounc'd; for the ſubtle *Mornand*, who was preſent, and who deſign'd to make uſe of it, as we ſhall ſee hereafter, took care to write it from his Maſter's Mouth; which he might eaſily do; becauſe all this happen'd in his Chamber, whilſt he was copying fair ſome Memorials, which Work he left on purpoſe, to take as ſwiftly as his Pen wou'd run, this admirable Diſcourſe, which we are going to read. *Noncrede* ſometimes interrupted him, to ſtop his fluent current of Words; but Monſieur *Ouſle*, without minding him, ſtill went on with a Vehemence ſo violent, and an Impetuoſity ſo precipitate, as was impoſſible to be reſiſted. For which Reaſon, his Brother not having time to produce all the Arguments which he had to offer, I did not think fit to recite 'em here, becauſe they cou'd not be expreſs'd in all the Extent which was neceſſary to enforce 'em. I commit them to writing hereafter, and collect all that this judicious Man ſaid to him, when he found him more ſedate. I ſhall then content my ſelf with reciting here only what Monſieur *Ouſle* ſaid in his Enthuſiaſtick Fit, adding to it ſuch Notes as exactly point at the Places of the Books, which ſuggeſted to him this terrible Current of Words, to which his Brother was forc'd to allow a free Courſe, becauſe he cou'd not form any Dykes ſtrong enough to ſet bounds to it. We are certainly coming to one of the moſt prodigious Inſtances that ever was ſeen, of an Imagination infected by reading, becauſe the Judgment did not at all interpoſe, in order to make a reaſonable uſe of it. But yet this ſhou'd not extremely ſurpriſe us, if we will but throughly reflect on what paſſes in the World, as I have already obſerv'd; and I ſo much the more willingly repeat, becauſe I ſee but too many Examples of it daily: for 'tis certain that there are many *Ouſles* which ſpoil themſelves by reading; by reaſon that being incapable of diſcerning Truth from Falſhood, they intirely regulate their Opinion by their Prepoſſeſſion. Our Viſionary was perfectly diſpos'd to believe whatever cou'd be ſuggeſted to him, to authorize all ſorts of Apparitions; wherefore 'twas not poſſible for him to call in Queſtion any

of

of the Stories told him. But on the contrary, he believ'd 'em all so true, that what Proofs soever were urg'd to him, to shew him their Impossibility, he always ransack'd his stock of Knowledge (which really was very shallow and wretched) to find Matter wherewith to encounter these Arguments, and to justify himself for yielding to 'em.

The Discourse of which we are speaking follows here. Imagin we then we hear Monsieur *Ouste* speaking to his Brother *Noncrede* to prove himself in the right in believing all that is said to him of Ghosts.

Monsieur Ouste's *Discourse on Apparitions.*

IN laughing at me to my Face, as you do, Brother, at my frequently telling you of Spectres appearing to me, you make me shed Tears of Compassion for you; because that in shewing your self incredulous on this Subject, you imagin 'tis the way to prove, that you are really a daring penetrating Genius. But for my part, I affirm to you, that your Mind is so narrow, that it's Sphere cannot extend its self sufficiently, to acquire, like me, all the Knowledge with which I am perfectly well acquainted with regard to this Subject. What a Number of learned Men who inform us of the Possibility of all these Apparitions, do you ridicule! How many Historians which relate these inconteſtible Facts since they are approv'd and printed by Authority! How is it possible that Phantoms should be less frequent than they are said to be, since the Stars produce an infinite Number, which they daily send out intermix'd with those Influences so celebrated amongst the Astrologers, and so common with us? (*b*) Does not One of the most Illustrious Philosophers of Antiquity assure us, that the Souls of those Men who have liv'd irregularly become Spectres after their Death; because the Passion which they had for their Bodies when united with them, has rendred them so material, that after being separated from 'em, they become themselves like Bodies, in appearing visible to those who come in their Way, when they are wan-

(*b*) *Pomponatius* pretends that the Stars produce Spectres.

wandring and roving on Earth? (c) Does not another Philoſopher ſay alſo that Phantoms proceed from the Shapes and Shells of natural Bodies? (d) Are you ſo little read in Hiſtory as not to know, that the Reaſon why the Ancients were ſo very careful to burn their Dead, and gather their Aſhes, was becauſe that, without this Precaution, the Souls which had animated theſe Bodys, wou'd have continually wandred about, without ever being able to reſt? (e) And tell me, I entreat you, whilſt theſe Souls are in this roving State, is it incredible that for Diverſion, they ſhou'd amuſe themſelves with appearing to the living, either to affright or entertain 'em? Dont we our ſelves, when at a Loſs for Employment take Pleaſure in inſpiring a ſort of Fear, not only in thoſe whom we believe very eaſy to take it, but alſo into daring Genio's, thoſe incredulous Minds who wou'd perſuade us that nothing can affrighten them? I know beſides (but as for you, you are not ſolicitous to inform your ſelf concerning all theſe Things, which is the Reaſon you argue ſo weakly) I know, I ſay, farther, that the Jews believe that the Soul hovers about the Body for the Space of one Year. (f) which inclines me to believe, that what is ſaid of the Dead appearing in Church-Yards, is very true, whatever ſuch pretended daring Libertines as you ſay to the contrary. Believe, Sir, witty and incredulous by Profeſſion as you are, believe I ſay, that the famous Philoſophers, call'd *Pythagoreans*, who certainly had more

(c) *Plato* was of Opinion that the Souls of ill Livers, became Spectres after their Death, and rendred themſelves viſible, as having contracted that Quality with their Bodies, to which they were ſo ſtrongly engag'd, that they came to grow in ſome Meaſure Corporeal, Socrat. *in Phæd. apud Platonem.*

(d) *Lucretius* ſays *l.* 4. that the Shapes and Shells of natural Bodies, produce Spectres.

(e) The Error of the *Greeks* which they handed down to the *Romans*, and thoſe to our antient *Gauls*, was, that the Souls whoſe Bodies were not ſolemnly interr'd, by the miniſtration of the Prieſts of their Religion, did not go to Hell, but wander'd reſtleſs, till their Bodies were burnt, and their Aſhes gather'd; *Homer* makes *Patroclus*, kill'd by *Hector*, appear to his Friend *Achilles*, to demand Sepulture of him. Diſſertation concerning what is to be thought of the Apparition of Spirits, on Occaſion of the Event which happen'd at St. *Maur p.* 20. 21.

(f) Becauſe the Jews make the Souls to hover a Year about the Bodies, from which they are ſeparated, they believe Apparitions. *The World bewitch'd. t.* 1 *p.* 251.

(g) Monſieur *Dacier* who has written the Life of *Pythagoras*, aſſerts, that the Opinion of this Philoſopher and his Followers ought not to be taken ſo as ſeveral have hitherto underſtood it. He takes it morally, what he ſays on this Subject is a very juſt [illegible]

Learning, than you will have whilst you live, will not contradict me as you do; for their Opinion of the Transmigration of Souls, from one body to another, seems perfectly to confirm mine, and at the same Time, that of so many great Men, who have consider'd, discuss'd, examin'd and prov'd the same Thing before me. For might not these Souls in their Way, as going into other Bodys, appear to those whom they met? What did the Antients mean by Lares, Larvæ and Lemures, unless the Phantoms which appear'd? (*b*) We have a vast Number of Authors, which are of this Opinion, and 'twill keep its ground in spite all of the incredulous in the World. Ah Scoffer! how much will you be surpris'd at what I'm going to tell you! for, being persuaded, that you have thought it below you, to dive into this Subject as I have done, I doubt not but that what I'm going to inform you of, will be wholly new to you. I tell you then, that it sometimes happens, that there are Souls, which like Moles, roll I can't tell how many Hundred Leagues under

Conjecture. We refer the inquisitive Reader to it, the Subject very well deserves the Trouble.

The *Manichæans* also believ'd the Metempsychosis, in such manner, that the Souls, according to them, pass'd into the Bodies of the like Species, with those, which they were most fond of during their Lives, or which they had treated the worst. That which had kill'd a Rat or a Fly, shou'd be constrain'd as a Punishment to animate the Body of a Rat or Fly. That the condition in which we should be plac'd after Death, wou'd be likewise opposite to that we are in during our Lives. He that is rich shall be poor, and he that is poor shall become rich. *The World bewitch'd.* l. 261.

(*b*) *Porphyrio* a Scholiast on *Horace*, and *Isidore*, make the Lemures to be the Shades or Ghosts of Men who dy'd a violent Death, or before their Time. *Le Loyer* l. 205.

The Souls of the dead were call'd *Manes*, because they stay'd near the Bodies, they remain'd in the House as a Guard to the Successors of the defunct, and were their Guardians, Lares and domestick Deities. The wicked were called Larvæ, Nocturnal Phantoms, and Spectres or Lemures, which Word is thought to be deliver'd from Remures, and Remures from *Remus* the Brother of *Romulus*, who by fear fancied he saw his Brother appear to him, after he had kill'd him. *The World bewitch'd.* l. 24.

Apuleius in his Tract of the God of *Socrates*, explains the Word Manes, says that the Soul of Man, loosen'd from the Tyes of the Body, and freed from its Functions, becomes a sort of Dæmon or Genius which the Antients call'd Lemures. Of these Lemures, those which were good to their Families, and kept their antient Habitations in Tranquillity, were call'd Family, or Domestick Lares, but those which for Crimes committed during their Lives were condemn'd to continual wandring, without finding any place of rest, and which affrighten'd the Good, and did Mischief to the Wicked, were vulgarly called Larvæ, that is Masks which was a Name given to every thing that had affrighten'd little Children,

(*i*) Some

der ground, in order to join themselves to Bodies, which perhaps are interr'd at the other end of the World, (*i*) and may it not thus happen, that some Vine-Tiller or Plowman may happen to break up the Ground at the very place where it passes, and may it not come out at that Aperture and appear to him? And if also what is said, be true, and which consequently I believe; that the Soul resembles a Glass-Bowl, with Eyes on all Sides, (*k*) this rolling Soul, seeing so clearly, since it has so many Eyes, can it not at Pleasure make choice of those People who are most susceptible of Fear and Terror, in order to affright them? Will you Brother after this dare to rally me on my pretended easy credulity? Certainly, you wou'd not thus ridicule what I believe, if you knew what I know. You wou'd not Scoff so much, I say, if you had, as I have, read enough, to know that there are People who quit their Souls whenever they please, (*l*) since you wou'd conclude from thence, that the Souls being thus come out of their Bodies, have full leisure to appear wherever they please: you will be again very surpris'd when I shall prove to you, that yourself daily produce an infinite Number of Spectres and Phantoms, a prodigious Number of Souls. Compute between to morrow Morning when you wake, and to morrow Night when you fall asleep, how many Pulsations of the Heart you have, and I will afterwards assure you, that as many as you shall have of these Pulsations, so many Souls you will have produc'd, (*m*) which will rove to all Quarters, and perhaps visit Men as incredulous as your self, and who will yet be affrighted at the sight of them. Is it not true, that at the same time that I tell you these Things, I extremely pity you? Yet whole Nations think as I say, and 'tis

(*i*) Some tell us that a Soul rolls from Place to place, for several hundred Leagues under-ground, and unites it self to a Body which is interr'd at the other end of the World. *World bewitch'd* 2. 77

(*k*) A Learned Man asserts that the Figure of the Soul is like a Spherical Glass-Vessel, which has Eyes on all Sides *Delrio Disquisit. Mag. p.* 229.

(*l*) *Pliny l.* 7. *c.* 52. and *Plutarch* in the life of *Romulus*, say that one *Aristus* quitted and re-assum'd his Soul, when he pleas'd, and that when it left his Body the Spectators saw it appear in the Shape of a Stag.

(*m*) Amongst the *Caribbies*, every one believes that he has as many Souls, as Pulsations of his Heart; that the principal one is the Heart it self, that the other wander in several Places, according to the Quality and Nature of those which have 'em; that the Heart goes to their God *Montanus*. *World bewitch'd* 1. 117.

'tis also printed. Conclude then that the Air must be fill'd with Spectres, since there in one Day there can be such an Infinite Number of Millions of Pulsations of the Heart. All those who dye before their just Age, (n) except those Shipwreckt on the Sea, (o) are so many Materials of Spectres and Apparitions. The Antients thought so, they were wiser than I am; and therefore, I conceive, that I may without any Risque, think as they did. To bear you down with Evidence, I will yet tell you that Learned Men have maintain'd, that all the Souls which have or shall exist, were created at the same time. (p) Is not the natural Consequence of this Opinion, that those which are not to animate their Bodies, till several Ages after their Creation, have had so much idle time, that, to be doing something, they might come hither, and make all those loud Noises, so frequently talk'd of?

Tho' Monsieur *Ouste* was perfectly talk'd out of Breath, so fast and with such earnestness he talk'd, yet he went on. But for my Part, I think fit to allow myself time to take a little Breath, and giving the Reader the same leisure, reserve the rest of this Discourse for the next Chapter.

(n) The Heathens believ'd, that the Souls of those who dy'd before their just Age, which they fix'd at the Extremity of their Growth, rov'd and wander'd, till the time was come, in which they should naturally have been separated from their Bodies. *Dissertation on the Adventure which happen'd at St Maur. p.* 22.

(o) The Antients believ'd that there were no Souls but those of drown'd Persons which could not return after their Death, for which we meet with a pleasant Reason in *Servius* a Commentator on *Virgil*, *viz.* because they took the Soul to be nothing else but a Fire. *Idem.*

(p) *Origen* thought that the Souls of Men existed altogether, before they proceeded to inform the Bodies. *World bewitch'd* 1. 1.

Herabeck says in his Book against the Jews *p.* 319. that their Opinion is, that the Souls were all created together with the Light, on the Day of the Creation; and not only, that they were created together, but in Pairs, the Soul of a Man, and the Soul of a Woman, so that by that we may easily conceive, that Marriages must be happy and accompany'd with Ease and Pleasure, when one is married to ones proper Soul, or to that which was created with ones own: but that they are unhappy, and are only made for the Punishment of Men, when they unite Bodies, whose Souls were not pair'd at the Creation. They are to wrestle against this Misery, till they can be deliver'd from it, and by a second Marriage be united to the Soul with which they were [illegible]'d at the Creation, in order to lead a happy life. *Id.* 165.

CHAP.

CHAP. XIII.

A continuation of Monſieur Ouſle's *Diſcourſe on Apparitions.*

MOnſieur *Ouſle* thus continu'd his Oration, and that with the ſame Impetuoſity. Will you, Brother, alſo give the Lye to ſo many Religious Men, who affirm their having frequently ſeen in their Churches, Phantoms ſeated in the Places of thoſe who are to dye ſoon after? (*a*) To others who alſo proteſt, that ſometimes the Monks of their Convent, after they were dead have appear'd (*b*) in the Halls of their Convents, in order to inform them of the State of Damnation in which they were, and by their Apparition to excite them to a ſtricter Obſervation of their Rules, than they themſelves had practis'd? I dont take you to be ſo bad, to accuſe ſuch honeſt People with lying. Will men of Religious Orders lye, and forge falſe Stories? If we ſhould think 'em capable of ſuch a Crime, what wou'd become of us? If you wou'd have other Relations, of other Facts, to bring you over to embrace my Opinion; at this very Inſtant that I am ſpeaking, ſuch a great Number preſent themſelves to my Memory, that I dont know which to chooſe. You ſhall immediately ſink under the weight of 'em.

An Emperor, ſome Days before he was murther'd, ſaw in a Lake a Figure which holding a Sword in its Hand, menac'd him, and made him tremble with Horror. (*c*)

A

(*a*) It frequently happens in Convents, that in their Churches are ſeen Phantoms without Heads, habited like Monks and Nuns, ſeated in the Chairs of the deceas'd Monks and Nuns which are to dye ſhortly. Camerarius *Hiſt. or Medit.* c. 1. *l.* 4. c. 13.

(*b*) We read in the Chronicles of Saint *Dominic* that the Refectory (or dining-Hall) was by the Religious of the Order, found full of deceas'd Monks who ſaid they were damn'd, which God forc'd them to declare, to excite the living Religious to lead a better Life. *De Laner. p.* 71.

(*c*) *Julius Capitolinus* ſays, that the Emperor *Pertinax*, three or four Days before he was murther'd by the Soldiers of his Guard ſaw I know not what odd Figure in a Lake, which menac'd him with a Sword in his Hand, *Le Loyer p.* 268. *Gaffar l p.* 320.

A great Commander after having kill'd a young Virgin, continually saw her beside him, and she never left him. (*d*)

A Prince was advertis'd of his approaching Death, at a Ball, by a Spectre which had the Impudence to come and dance there publickly (*e*).

A Marquess (*f*) appear'd after his Death to his Friend, to inform him, pursuant to the Agreement between them, that all that was said of the other World was true. I cou'd, if I wou'd, cite several Apparitions of the Dead, on purpose to affirm the same thing.

The

(*d*) *Pausanias* General of the *Lacedemonians* after having at *Bizantium* kill'd a young Woman nam'd *Cleonice*, was continually affrighted, and thought that he always saw that Virgin. *Le Loyer p.* 115

(*e*) *Hector Boetius* says in *Annal. Scot.* that *Alexander* the third King of *Scotland*, at his third Wedding which was with a Daughter of the Earl of *Dreux*, on the Nuptial night, the Ball being ended, there came into the Hall a Figure of Death, or perfect Skeleton wholly without Flesh, which hopp'd and [illegible]'d about.

(*f*) The Marquis de *Rambouillet*, the eldest Brother of the Dutchess of *Montausier*, and the Marquis de *Precy*, the eldest of the House of *Nantouillet* both aged between 25 and 30 Years, were intimate Friends, and went into the Army, as all Persons of Quality do in *France*. One Day when they were talking of the Affairs of the other World, after several Discourses which plainly enough shew'd that they were not too throughly convinc'd of all that is said concerning a Future State, they mutually promis'd each other that the first of them that dy'd, shou'd come to bring the News to his Friend. Three Months after the Marquis de *Rambouillet* went for *Flanders*, the Seat of the War at that time, and *De Precy* being detain'd by a violent Fever, stay'd at *Paris*. Six weeks after, *De Precy* at six in the Morning heard the Curtains of his Bed drawn, and turning to see who did it he saw the Marquis *de Rambouillet* in a Buff Jacket and Boots. He leapt out of Bed, to fling his Arms about his Neck, to express his Joy on account of his Return: but *Rambouillet* retiring several Steps backwards, told him that these Embraces were at this Time unseasonable and that the sole end of his coming was to discharge himself of the Promise which he had made him, that he had been kill'd the Day before on such an Occasion, that all that was said of the other World was very true, that he ought to think of an other way of living, and that he had no time to loose, by Reason that he should be kill'd on the first Opportunity that offer'd. 'Tis impossible to express the Surprise of the Marquis *de Precy* at these Words, and not being able to believe what he heard he again attempted to embrace his Friend, whom he thought meant all this Time only to rally him, but he grasp'd nothing but Air, and *Rambouillet* finding him incredulous, shew'd him the wound which he had receiv'd in his Reins, from whence the Blood seem'd yet to flow, after which the Phantom disappear'd, and left *de Precy* in such a Fright, as is more easy to comprehend than described. He immediately called his Valet de Chambre, and wak'd all the House by his Cries. Several Persons run to him, to whom he related what he had seen: every body ascrib'd this Vision to the Violence of his Fever which might disturb his Imagination, and entreated him to lye down again, remonstrating to him that he must have been delirous in uttering what he had

done

The Ghoſt of *Severus* appear'd to *Caracalla*, and threaten'd to kill him. (g) *Cardan*, who has written ſo many Books, replete with very profound Erudition, ſays, and alſo believes what he tells us, that his Father ſaw ſeveral ſtrange Apparitions, and thoſe ſo diſtinctly viſible, that he related all the Circumſtances of their Appearance, as particularly as if he had ſeen ſo many common Men. (h).

No Body is ignorant of the Story of the *Grand Veneur*, (or Maſter of the Game) of the Foreſt of *Fountain-Bleau*; ſeveral affirm they ſaw it, and a great Monarch is ſo inconteſtable an Evidence of it, (i) that I cannot imagine that there ſhou'd be any ſo incredulous as to deny it.

We

done: but the Marquiſs in outrageous Deſpair to find they took him for a Viſionary, related the ſeveral Circumſtances which I have recited: but tho' he ſolemnly affirm'd that he had ſeen and heard his Friend, whilſt himſelf awake, every body was of the contrary Opinion, till the Arrival of the *Flanders* Poſt, by which they receiv'd the News of the Death of the Marquiſs *de Rambouillet*. This firſt Circumſtance being found true in the ſame manner as *Precy* had told it, thoſe to whom he had related the Story, began to think that there might be ſomething in it, by Reaſon that *Rambouillet* being kill'd exactly at the mention'd Time, it was impoſſible that the other cou'd naturally know it. What follow'd was that *Precy* engaging himſelf in the Civil-Wars was kill'd at the Battle of St. *Antoine*.

Suppoſing the Truth of all the Circumſtances of this Fact, I ſhall offer what follows, to obviate the Conſequences intended to be drawn from it. Tis not very hard to conceive, that the Marquiſs *de Precy*'s Imagination being heated by the Fever and diſturb'd with the Remembrance of the mutual Promiſe betwen the Marquiſs *de Rambouillet* and him, might repreſent to him the Phantom of his Friend, whom he knew to be daily in the midſt of Shot, and every Moment in danger of his Life. The Circumſtances of the wounding of the Marquiſs *de Rambouillet*, and the Prediction of *Precy*'s death, which happen'd accordingly, are what deſerve our ſerious Thoughts: but yet thoſe who have ever try'd the Power of Prediction, whoſe Effects are daily ſo common may eaſily conceive that the Marquiſs *de Precy* whoſe mind was diſtracted by the Violence of his Diſtemper imagin'd that he followed his Friend in all the Dangers of War, and daily expected to ſee him denouncing by his Phantom what muſt have happen'd to him, foreſaw that the Marquiſs *de Rambouillet* was kill'd by a Muſquet Shot in the Reins, and that the ardent Zeal with which he himſelf was actuated to fight, wou'd occaſion his falling on the ſame Occaſion. *Diſſert. on the Adventures at St.* Maur. p. 33.

(g) Hiſtory tells us, that at *Caracalla*'s going out of *Antioch*, the Emperor *Severus* appear'd to him, and ſaid to him in his ſleep, in a menacing Tone, *As thou haſt kill'd thy Brother, I will alſo kill thee*, Coeffeteau.

(h) *Cardan* ſays, that on the 13*th* or 14*th* of *Auguſt*, 1499. Seven Damons appear'd to his Father, dreſs'd in Silk, with Caps of Greek Faſhion, red Breeches, Shirts, and Crimſon Doublets, who ſaid they were *Aerial* Men, affirming that they were born, and died, that they liv'd three hundred Years, and that they approach'd nearer the Nature of Gods than that of Terreſtrial Men, but yet that there was an infinite difference betwixt them and the Gods. *De Lancre*, p. 414.

(i) We read in *Matthieu*'s Hiſtory, *l.* 1. *5. Narrat.* 1596. That the Great

We have known a Magician, who to revenge himself on those who had affronted him, caus'd to appear in the Bath where they were, several black (*k*) Spectres, which kick'd them on their Posteriors, not allowing them any rest, till they were gone out of the Bath.

The Emperor *Basilius*, passionately desiring to see his Son, who was dead, once more, a famous Magician, by his Enchantments, gratify'd his so very ardent Desire. (*l*).

A Father return'd from the other World, (*m*) to secure his Son from the Death design'd for him, and at last finding that he cou'd not save him, tore him in pieces himself. This Story wou'd strike you with Horror, if I shou'd tell it you at large; 'tis one of the most Tragical which Antiquity has left us.

A Dead

King *Henry* the IVth Hunting in the Forest of *Fontain-Bleau*, heard (he thought) half a League distant, the Barking of Dogs, and the Cry and Horn of Huntsmen, but in a moment this Noise approach'd to within twenty Paces of his Ears: He order'd the Count *de Soissons* to see what it was, the Count accordingly advanc'd towards it, and a tall black Man appear'd in the Thicket, cried out, *Do you hear me?* and vanish'd The Country People and Shepherds thereabouts, said 'twas a Spectre or Dæmon, which they call'd the *Grand Veneur* (or Chief Huntsman) which hunted in that Forest *Id. p.* 318

(*k*) *Michael Sicidites*, a Magician to revenge himself on some People who affronted him in a Bath, withdrew to an adjacent Chamber to put on his Cloaths, and scarce was he gone, before all those left, run out with precipitation, by reason they saw ascend from the Bottom of the Bath black Men, which kicking them on their Posteriors, drove 'em out before them *Le Loy*, p. 110

(*l*) *Michael Glycas* says in *Part* 4. *Annal.* That *Basilius* Emperor of *Constantinople*, having lost his Son *Constantine*, which he tenderly lov'd, desir'd to see him at any rate whatsoever, after his Death, that he apply'd himself to one *Santabarene*, an Heretical Monk, who, after several Conjurations, shew'd him a Spectre resembling his Son *Id. p.* 409.

(*m*) In *Ætolia*, a venerable Citizen, nam'd *Polycritus*, who for his Abilities, was by the suffrage of the People, elected Ætolarch, or Chief Governour of *Ætolia*: By reason of his Probity, he was continu'd in that Dignity for Three Years, during which time, he marry'd a Lady of *Locris*, and after having lain with her Three Nights only, dy'd on the Fourth, leaving her with Child of an Hermophrodite of which she was Deliver'd Nine Months afterwards. The Priests of the Gods and Augurs being consulted on this Prodigy, conjectur'd that the *Ætolians* and *Locrians* shou'd engage in War against each other, because this Monster had two Sexes or Natures, and at last they concluded, that both Mother and Child shou'd be carry'd without the Borders of *Ætolia*, and there both Burnt When all things were ready for this Execution, the Spectre of *Polycritus* appear'd, and plac'd itself next the Child. It was habited in a black Mourning Dress, all the People were affrighted, and endeavouring to fly from the Place; it call'd them back, told them they need not be afraid, and then in a hollow low Voice, made an excellent Speech to them, in which he inform'd them, that if they burnt his Wife and his Son, they shou'd fall into extream Miseries (we may see the Oration in the Place hereafter cited.) But at last, seeing

A Dead Virgin appear'd, accompany'd with a Man, and then vaniſh'd, and that with ſuch Circumſtances as I will not here recite: but if you have never ſo little deſire to be inform'd of them, I'll ſhew you the Place (*n*) where you may find the Story. A *Lacedemonian* boldly attack'd a Spectre, and

ſeeing that after theſe R monſtrances he cou'd not diſſuade 'em from their Deſign, he took his Child, tore it in pieces, and devour'd it. The People in a tumultuous manner cry'd out againſt him, and flung an infinite number of Stones at him to drive him away. But regardleſs of all their Affronts, he continu'd eating his Son, of which he left only the Head, and then vaniſh'd. After this terrible Prodigy, the *Aetolians* reſolv'd to conſult the Oracle at *Delphi*, but the Child's Head beginning to ſpeak, predicted to 'em in Verſe, all the Calamities which were to happen to them, and the Prediction came to paſs. *Phlegon. Le Loyer*, p. 249.

(*n*) The Story I'm going to tell you, I have from *Phlegon*, a Native of *Tralles*, and a freed Man of the Emperor *Adrian*, who does not acquaint us where this happen'd, his Book being imperfect. But if we may be allow'd to conjecture from the Names of *Machates* and *Philinnion*, one of which is a *Macedonian*, and the other *Theſſalian*, I ſhou'd conclude, that the Scene of this Fact muſt have been a Town in *Theſſaly*, and that alſo *Hypata*, the Metropolis of *Theſſaly*, where, according to *Apuleius*, there daily happen'd greater Prodiges than that of *Philinnion*. However it was, the Story runs as follows. *Philinnion* the only Daughter of *Demoſtratus* and *Charito*, died at a marriageable Age, to the great Grief of her Parents, who with her Corps, interr'd the Rings, Jewels, and other Ornaments of which ſhe was fondeſt during her Life. Some time after her Death, a young Gentleman, nam'd *Machates*, came to lodge with her Father, who was his Friend. One Evening, whilſt he was in his Chamber, *Philinnion*, of whoſe Death he was ignorant, appear'd to him, declar'd that ſhe lov'd him, embrac'd him, and at laſt engag'd him to anſwer her Paſſion. *Machates*, as pledges of his Love, gave *Philinnion* a Golden Cup, and let her take off his Finger an Iron Ring which he wore; and *Philinnion* preſented him with a Gold Ring, and the Necklace which ſhe then wore, and then went away. On the next Day ſhe return'd at the ſame Hour. Whilſt they were together, *Charito* ſent an old Servant-Maid into *Machates*'s Chamber, to ſee what he did there. She ſaw them both, and in the utmoſt Aſtoniſhment, ran to tell her Maſter and Miſtreſs, that *Philinnion* was with *Machates*. They call'd her doating Fool, but ſhe obſtinately perſiſting in affirming the Truth of what ſhe had ſaid: *Charito* went to her Gueſt, and told him what her old Woman had ſaid. He own'd that what ſhe had ſaid was true, related all the Circumſtances which had happen'd, and ſhew'd the Necklace and Gold Ring, which the Mother knew to belong to her Daughter. At which the Grief for her Loſs immediately ſeizing her, ſhe burſt out into bitter Tears, and at laſt engag'd *Machates* to promiſe that he ſhou'd acquaint her when ſhe came again, which he accordingly did. The Father and Mother came into the Room, and running to her to embrace her, ſhe turn'd pale and with Eyes caſt down, ſaid to them: "Alas! "my Father, and you my Mother, "how much have you injur'd my "Felicity, by your importune Viſit, "prevenning my living only Three "Days with your Gueſt in my pa-"ternal Houſe, and taking a little "Pleaſure, without moleſting you in "any thing! Your too great Curio-"ſity ſhall be puniſh'd, for I go to "the Place appointed for me, and "you ſhall bewail me as much as you "did when I was carry'd to the "Grave the firſt Time. But one

thing

and endeavour'd to pierce it with his Lance. (o) Even a Viper which was kill'd by a Peasant, appear'd to and follow'd him every where. (p) The Spectres, call'd White Women, come and render Services to those Men to which they take an Affection. (q) There has been seen in the Air, an Altar, and around it Men, who seem'd to be so many Priests, prepar'd to perform some Religious Exercise. (r) Nothing is so common as to see, eat and talk with Ghosts. (s) A Dead Man meets his Friend in an Inn, lies with, and in a sort freezes him by the extream Coldness of his Body. (t) A Nun's

" thing I can assure you of, which " is, that I did not come hither with " out the Consent of the Gods. After these Words, she fell down dead, and her Body was lain on the Bed, and exposed to the view of all in the House. In short, after this *Philinnion's* Grave was search'd, but her Body was not there, nor any thing else besides the Iron Ring and Gold Cup which *Machates* had given her. *Machates* struck with shame for having lain with a Spectre, kill'd himself. *Le Loyer*, p. 245. &c.

(o) *Plutarch* tells us, that a certain *Laconian*, going by a Monument, saw a Spectre, which he attempted to pierce with his Launce, saying to it, *Quo fugis, anima bis motitura?* Whither flyest thou? Soul doubly doom'd to die!

(p) *Ælian. l.* 11. *c.* 32. Speaks of a very long Viper, which being kill'd by the Spade of a Vine-tiller, appear'd to him, (or its Spectre) and follow'd him wherever he went.

(q) *Schottus* writes, *pag.* 339. *Delrio* says, that there is a certain Species of Spectres which appear like perfect White Women, in the Woods and Meadows, and sometimes also in Stables, holding in their Hands Wax-Candles lighted, which they drop on the Main and Hair of the Horses, which they comb and dress very neatly. The White Women are also call'd Sybills and Fairies, and 'tis reported that one of them is named *Habana*, who is as it were Queen of the rest, and commands them. *World Bewitch'd*, *c.* 1. *p.* 289.

(r) Let a Philosopher give me a Reason concerning a Space in the Air, in the middle of which, says *Julius Obsequens*, *de prodigiis*, there was an Altar, and around it Men in white Dresses under the Consulate of *Fabius*, sir-nam'd *Verrucosus*, or the Warty, on account of the Wart on his Lips. *Le Loyer*. *p.* 389

(s) On the Confines of the Icy Sea, is a Peninsula, are the People called *Pilapians*, who drink, eat, and familiarly converse with Ghosts. *Olaus Magnus The Learned Incredulity*, p. 74.

(t) An *Italian* having bury'd a dead Friend, and being overtaken by Night, in his return to *Rome* was forc'd to put into an Inn on the Road where he took up his Lodging. Being alone, and perfectly awake, his dead Friend seem'd to appear and approach him, pale and meager, whilst he affrighted, ask'd him who he was? The dead Person return'd no answer, but undress'd, went to Bed, and seem'd to creep close to the Living one. The other not knowing on which side to turn himself, made to the edge of the Bed and the Defunct continually approaching him, he push'd him back, and seeing himself thus thrust away, he look'd at the Living, dress'd himself, arose out of Bed, put on his Shoes, and went out of the Chamber, without ever appearing again. The Living Person said, that having touch'd one of his Feet in the Bed, he found it colder than Ice. *Alex. ab Alex. l.* 2. *c.* 1. *Genial. Tiraqueam* in his Notes on this Chapter ranks all these Visions with Dreams. *Hist. Admir. c.* 1. p. 533. 'Tis

Nun's Lover, going at Night thro' the Church of a Cloiſter to meet his Miſtreſs, there ſaw ſeveral unknown Prieſts performing the Funeral Office; he ask'd for whom 'twas? and was told that 'twas for him; he then return'd, and ſcarce got Home, before two Dogs kill'd him. (*u*)

The Number of Dead which appear'd to a Carmelite Nun, nam'd *Siſter* Frances *of the Holy Sacrament*, is prodigious. (*x*) A Man hitting his Feet againſt the Head of a dead Perſon, it ſpoke, and recommended its ſelf to his Prayers. (*y*) Near *Cairo*, at a certain time of the Year, dead Bodies inſenſibly come out of the Ground: Some People affirm they have brought off ſome Members of 'em. (*z*) There are Nations which are very much tormented with their Dead, if they don't

'Tis laid down as an unqueſtion'd Truth, that a Phantom is always cold when touch'd. *Cardan* and *Alexander ab Alexandro*, are the Witneſſes which affirm it, and *Cajetan* gives a Reaſon for it, which he had from the mouth of the Devil himſelf, who being interrogated by a Sorcerer on this Subject, anſwer'd that it muſt be ſo, and cou'd not be otherwiſe. The Cardinal explain'd the Devil's Words in the Sence that he wou'd not communicate to the Bodies which he aſſumes, that moderate Heat, which is ſo agreeable, or that God does not permit him to do it. *World Bewitch'd*, c. 1. p. 199

(*u*) A *Spaniſh* Knight lov'd a Nun and ſhe him. Going one Night to viſit her, he went thro' a Church of which he had the Key, and in which he ſaw a great many lighted Tapers, and no ſmall number of Prieſts, who were chanting and performing the Office for a dead Man, around a very high Tomb. After having obſerv'd the Prieſts, who were all to him unknown, he went up to one of them, and ask'd for whom that Service was perform'd? 'Tis, anſwer'd he, for a Knight, nam'd [*N.*] which was his own Name, another gave him the ſame Anſwer. He went out of the Church, mounted his Horſe, and return'd Home, where two Dogs kill'd him *Torquemada Hexameron. 3 day. Admir Hiſt.* t. 1 p. 548

(*x*) In the Book entituled, *The Light of the Living and Experience of the Dead*, 'tis ſaid that a great many Dead appear'd to *Siſter Frances of the Holy Sacrament*, a Diſcalceate Carmelite Nun. *By Father* Albert *of St.* James, *a Diſcalceate Carmelite Monk.*

(*y*) St. *John Damaſcan* ſays, *Tract. de defunctis*, that a Perſon going thro' a Church yard, hit againſt the Head of one that was dead, which deſir'd his Prayers.

(*z*) At *Cairo*, in a place, formerly a Church yard, there generally aſſemble annually an incredible Multitude of People, to ſee the Dead Bodies there Interr'd, in a ſort riſing out of their Graves and Sepulchers. This begins on a *Thurſday*, (in *March*) and continues till *Saturday*, when all diſappear. We then ſee Dead Bodies wrap'd up in their Winding-ſheets, in the ancient manner, but none ſtanding upright or walking, but only their Arms, or Thighs, or other tangible Parts of the Body, which riſe more and more by little and little. *Admirable Hiſtories*, t. 1. p 43.

George Cortin, a Goldſmith which liv'd at *Rochelle* in the Year 1603. affirm'd, that he had an entire Head with the Beard and Hair, one of thoſe which appear'd to him near *Cairo*, and that one *John Barele*, a Goldſmith at *Antwerp*, had a Foot of the ſame kind, which did not putrify. He ſaid alſo that he did not ſee theſe Members puſh out of the Ground, but that they appear'd

don't Interr them. (a) In a Place where a famous Battle was fought, in the Night were heard those Noises usually made by Armies furiously Engaging. I forbear hinting to you a very curious particular, (b) because knowing your Humour, I am sure you will not care to hear it.

The *Persians* are not surpriz'd at seeing Spectres in their Woods; the Reason of which is, because they believe as a certain Truth, that the Souls of those which have liv'd Virtuously, take up their Residence there. (c) A young Man hang'd himself because he cou'd not marry the Woman he lov'd; a Phantom, which assum'd his Shape, appear'd to this young Woman, to enjoy her, (d) Another was continually follow'd by the Skeleton of a young Woman, for which he had an extream Passion. (e) A Phantom took pleasure in taking an honest Gentleman's Spectacles from his Nose, and throwing them into a Garden. (f) In *Guinea* they

pear'd in holes of the Earth, from whence they were drawn out, that they came up imperceptibly like Corn. *Camerar. Histor. Meditat.* t. 5. c. 13.

(a) The *Palapians*, a Northern Nation, formerly bury'd the Bodies of their Relations under their Hearths, on failure of which they were tormented by the Apparition of Spirits to them. *Le Loyer*, p. 15.

(b) We read in *Pausanias* (*in Atticis*) that four hundred Years after the Battle of *Marathon* in the Place where twas fought, every Night was heard the Neighing of Horses, and the noise of arm'd Men fighting. And what is admirable, is, that those which came on purpose to hear these Noises, never heard any thing; for they were only heard by those who by chance pass'd that way.

(c) *Della Valle* tells us, in his XVIIth Chapter, That the *Persians* have a great Veneration for the tallest and oldest Trees, because they are persuaded the Souls of the Blessed reside in them.

(d) *World Bewitch'd*, t. 4. p. 376.

(e) Monsieur *de Grigny*, was once in Company with a Man that was continually follow'd by the Skeleton of a young Woman which he lov'd.

(f) As poor Monsieur *Santeis* was at his Devotions, and endeavour'd to turn over the Leaf in his *Horæ* last *Thursday*, he perceiv'd I know not what to make a Noise under his Hand, and was perfectly astonish'd to find that it was the Leaf which was torn out of its self, but so neatly that it seem'd to be done by some one designedly. At first this good old Man thought he had carelessly tore it himself But as he was turning over the second Leaf, the same thing happening, he began to be affrighten'd and rung the Bell to call up his Children They all flew to him and on telling them this, they endeavour'd to persuade him that he was mistaken, and bring him out of his Confusion But the good Man wou'd by no means pass for a Visionary: He said to 'em, *Very well my Children you shall judge of the Truth of what I've said if the Spirit be in Humour to tear a Third Leaf, for I would not have you take me to be an Hypocondriack* On this he again open'd his Book, and endeavouring to turn over another Leaf, that tore as the others had done. His Son-in Law, tho convinc'd, yet still told him that he himself tore it, for fear of his falling into a Fit of Sickness, if not left in some doubt concerning it, alledging

they never look for Thieves amongſt the Living; becauſe they accuſe none of that Crime but the Souls of the Dead. (*g*) A Lover being dead, appear'd to his Miſtreſs in the ſhape of a Snake; the Uſe which ſhe made of it was very pleaſant. (*h*) We read in ſeveral Authors, that there are Mountains in which are often heard ſtrange Voices, and which are much frequented by Spectres. (*i*) Some aſſure us, that a Phantom, call'd *Empuſa*, goes on one Foot only, whilſt it holds the other, which is of Braſs, in the Air. (*k*) A certain Spectre,

ledging to him as his Reaſons, that his Miſtake aroſe from his Feeling, and his Sight not being quick enough to diſcern whether he handled the Leaf roughly or not. But the old Gentleman out of Patience, took up his Spectacles, in order to try once more, and obſerve it more narrowly, and in the ſight of all the Company, the Spectacles of themſelves quitted his Noſe, and ſeem'd as if they flew about the Chamber, then made out of the Window, and ſtop'd at a border of Flowers at the Entrance of the Garden, where they were found again with the Three Leaves. *The Eaſie Clelia. l. 5.*

(*g*) In *Guinea*, the Natives believe that the Souls of the Dead return and appear on Earth, that they take out of the Houſe what they want, ſo that when any thing is loſt, they immediately think that they have taken it *The World Bewitch'd*, p. 204.

(*h*) A Lover promis'd his Miſtreſs that if he died before her, that he would appear to her in the ſhape of a Snake. He died firſt, and 'tis ſaid, return'd in that ſhape. The Lady kept this Snake without its ever hurting her, ſhe kept it in a Box, and when ſhe treated any Body, ſhe made them dip this Snake's Head into their Glaſſes Several were ſo diſguſted at this Ceremony, that they as much as poſſibl ſhunn'd her Entertainments *Related by Madam* Delub

(*i*) *Clemens Alexandrinus* ſays, *l. 6. Strom.* that in *Perſia*, near the Region of the *Magi*, are three Mountains planted in the middle of a large Field, diſtant from one another. That on approaching the firſt of them, there is heard a ſort of confus'd Voice of ſeveral Perſons fighting, at the ſecond a great Noiſe, and at the third and laſt, the Noiſes ſeem to expreſs People rejoicing. The ſame Author ſays, that he has read in the Ancient Hiſtories of *Great-Britain*, that there is a Cavern at the foot of a Mountain, in which, when the Wind whiſtles, thoſe near it ſeem to hear the ſound of Cymbals and Bells, which keep time.

Cardan aſcribes the Apparitions of Spectres and Spirits at the Mountain *Hecla*, and the whole Iſle of *Island* to a Natural Cauſe, and ſays that *Island* is full of Bitumen, that the Inhabitants live on Apples and Roots, and their Bread is made of the flower of Fiſh Bones, and that they drink nothing but Water, becauſe the Land is ſo barren that it yields neither Corn nor Wine; that their manner of Living is the cauſe that their Spirits grow dull and groſs, and that by the denſity of the Air, and the Vapours which are there congeal'd by Cold, ſeveral odd Figures are ſeen wandring and roving backwards and forwards, the Fear, Imagination, and the weakneſs of the Brain of the Inhabitants of this Country, affects their Senſe of Seeing, and then the Men of this Country think they ſee, touch, and embrace Spectres and vain Images of dead Men, which they knew whilſt alive. *Le Loyer*, p. 30

(*k*) *Suidas* ſays, that there is a Phantom

Spectre, call'd *Gilo*, never assum'd any other Shape than that of a Woman. (*l*).

We know that in several Countries, there appears a Phantom some Days before the Death of some Prince, or some other Person of Distinction.

(*m*) How many Instances are there of dead Persons appearing, expressly to discover the Place where their Bodies are Interr'd. (*n*) In short, the *Jews* and *Cabalists* draw Pre-

Phantom call'd *Empusa*, which is sent by *Proserpine* to unhappy People, and that it goes on one Foot, its other being of Brass, or like that of an Ass.

(*l*) The Spectre of a Woman which appears in the Night is nam'd *Gilo* according to *Nicephorus*, in his Ecclesiastical History.

(*m*) *Cardan* affirms, that in the City of *Parma* there was a Noble Family, in which, when any one of them is to die, there always appear'd an old Woman seated under the Chimney of the Hall in the House. *Gattarel's unheard of Curiosity*. p. 122. 'Tis reported, that always, on the approaching Death of any one of the House of *Brandenburg*, a Spirit appears in the shape of a large white Marble Statue of a Woman, and walks thro' all the Apartments of the Palace of that Prince. 'Tis also said that a Page once attempting to stop this Statue, gave it a blow on the Face, upon which she grasp'd him in one Hand, and bruis'd him against the Ground. *False Clelia* l. 5. A white Woman appears in *Germany* and *Bohemia*, when a Prince is near Death. *World Bewitch'd*, t. 4. p. 122. 'Tis affirmed that *Melusine* appear'd when any of the Family of *Lusignan* was to Die. There are three sorts of Nymphs; those of the Air, those of the Earth, and those of the Waters. Doubtless our *Melusine*, so famous in our *French* Romances, cou'd be no other than a Sea-Nymph. *Theophrastus Paracelsus* derives the Name from the Greek Word μελοσιν, *Melody*, which is proper to the Air, whence proceeds Sounds and Voices. Hence 'tis that *Melusine* is feigned to have flewn thro the Air, and audibly expressed herself in Cries and Complaints. Her Fable is either a remaining Fragment of Paganism, or taken from the Dreams of the *Rabbies*, who have their Voices of a Bird, which they give out to be *Elias*, who moves thro' the Air, and predicts future Events. And to pass the Fable of *Melusine* for true, her Romance makes her descended by Father's-side, from the Kings of *Albania*, and a Fairy, and marries her to *Raimondin* of *Treisilk*, and from that Marriage deduces the Houses of *Lusignan*, *Luxemburg*, *Cyprus*, *Jerusalem*, and *Bohemia*. As for the Romance making her come from *Albania* 'tis only to set the better Face on the Fable, by the Fairy Quality, which *Melusine* receiv'd from her Mother. The *Albanians* are the *Scotch*, our Ancient Allies, whence came the Word *Aubain* and Stranger in *France*. For there was a time when we had other Strangers living amongst us besides the *Scotch*, who acquiring Estates, and dying without Heirs begotten of their Body, their Effects were confiscate to the King, and that was called *Aubatinage*. And farther, the *Scotch*, *Albains* or *Aubains*, or *Aubins*, as they are called in some Parts of *Scotland*, have been reported even to this Day, to have had Nymphs or Invisible Fairies, called *Fine-folks*, *Elves*, or *Make-fools*, who lov'd Men, and desire to converse with 'em like *Succubus's*. *Le Loyer*, p. 200.

(*n*) The Philosopher *Anthenodorus* saw (whilst awake) a tall black Phantom chain'd in a House in *Athens*, which shew'd him a Place, where were five dead Men chained. This House was uninhabited by reason of the Noise which this Phantom made. *Plin.* 2. Epist. *Bodin* p. 15. *Comerarius* says, *tom.* 1. *l.* 1. *c.* 15. That there was but one dead Body.

A Woman having murthered her Husband

Presages from what we call Ghosts and Phantoms. (o)

Poor Monsieur *Ouste* was by this time so out of Breath, and his Mouth so dry, that he cou'd go no farther. We shall see in the following Lines what happen'd next.

CHAP. VII.

Noncrede's *Discourse of Apparitions, which follow'd that of Monsieur* Ousle.

MOnsieur *Ouste* being in a sort grown Speechless, so had he inflam'd his Throat by the Oration he had just utter'd with such a violent Impetuosity, for fear he shou'd be interrupted in the delivery of what his Memory suggested to him. *Noncrede* then took occasion to speak, and endeavour to reduce his dear Brother to his right Sences. 'Twas indeed an Interprize, in which 'twas impossible for him to succeed; for nothing happens more rarely than the bringing People off from their Prejudice, and engaging them to Determinations absolutely contrary to what they are resolv'd on. However, *Noncrede* was willing to venture some Arguments to bring this honest Gentleman to Reason. I shall recite here those which I'm inform'd he urg'd.

Husband and buried him, his Spectre appeared to his Brother, led him to the Place where his Body was, and then vanished. This Story is told more at large by *Le Leyer*, pag. 316. See also the Story of two Students who went to live in a House which a Spectre had rendred Desolate and Uninhabited. Torquemade *Hexameron, Third Day. Admir. Hist.* t. 1. p. 543.

(o) *Manasseh Ben Israel* says, that according to the Cabalists, if Spirits appear to one only, 'tis no good Presage; if to two together, not Ill; but that they never appear to three at once. *World Bewitch'd*, t. 1. pag. 125. *Buxtorf* says in his *Lexicon Talmudicum*, That according to the *Jews*, a Veil over the Face of the Person affraid, hinders the Phantom's discovering him: But if God judges that he has deserved this for his Sins, he causes the Mask to fall off, that the Spectre may see and bite him. *Idem*, 178.

NONCREDE's *Discourse.*

CErtainly Brother you have been at a great Expence of Learning: I never doubted that you had read very much, but did not believe that Nature had given you so faithful a Memory, as that which you have just now been shewing. 'Tis a great Advantage after much reading to remember so happily as you do. But this Advantage would be much more considerable, if Judgment directed the Memory, that is, if in remembring so many Things, we were able, and really made a judicious Use of it. I knew before, a great part of what you have been reciting to me; but have very carefully avoided prepossessing myself to that degree, as to believe these Things true. I see by your shaking your Head, that you are not in Humour to yield, whatever is said to undeceive you. 'Tis the unfortunate Destiny of prejudic'd People, they will believe nothing said against their Prepossession, nor will they even vouchsafe to hear those of a Sentiment different from their. You accuse me of Libertinism, because I don't blindly give into your Opinion. No, Brother, I am not at all fond of passing for a Libertine, or daring Genius: I wou'd only convince you once, and bring you to acknowledge, that a Man of Sense and Reason shou'd not be too credulous, particularly on this Subject, in which there are so many Reasons to doubt, tho' but never so little influenc'd by sound Principles, and dispos'd to distinguish Truth from Falshood. If you will absolutely believe whatever is said in favour of Phantoms, Spectres, Ghosts, and strange Apparitions, of which so many Stories are forg'd, purely because they are printed; why don't you also believe all that hath been printed to prove that no Credit ought to be given to so many Opinions and Stories, without any knowledge of the Cause, that our Belief may be guided by Reason, and what Truth exacts of us? But as for you, you are so far from arming yourself with any such reasonable Precaution, that I have observ'd, that amongst the Stories and Opinions, of which you have particulariz'd, there are some, whose Authors, from whence you have cited them, don't own them to be Authentick, or admit 'em to be in the least true; but yet you catch up the Story to believe it,

and

and the Opinion to follow it, without regarding the Sentiments of the Author who furniſh'd you with it; ſo true 'tis, that you will not believe any thing but what falls in with your Prejudice. Alas! Brother, does your Reaſon ſerve you to no other end than to draw you into a Conduct ſo unreaſonable? Do you acquire Knowledge alſo to act ſo blindly? I wou'd willingly attack what you offer'd in the firſt Place; that the Stars continually produce Spectres and Phantoms; but that Notion's ſo Extravagant, that I think it deſerves no Anſwer to ſhew how Ridiculous 'tis. Farther, by reaſon 'twou'd require a large diſcuſſion to ſhew what are the Properties of thoſe Stars, to which Aſtrologers aſcribe ſo many Virtues, ſo much Power, and of which ſo much Noiſe is made, I choſe rather to ſay nothing of it; for beſides that, the Subject is not worth while; it ſeems to me by your Looks, that you are not of a Temper patient enough to hear me long.

I ſhall reduce my Thoughts to ſome Reflexions only on what you have been ſaying to me; purſuant to which, firſt of all 'twill not be eaſy to diſcover what Religion you are of; for, if you believe all that you have ſaid to me, I find in you ſuch a great mixture of I know not how many Religions, that I ſhou'd have reaſon to ſuſpect that you have embrac'd them all, or that you really have none.

For Inſtance, if you take all your Stories for Truths, you are then perſuaded that Souls become Material, which have had too great a fondneſs for their Bodies; you believe that Souls paſs out of one Body into another, that they roul under ground like Moles, to join themſelves I know not where, to Bodies to which they have taken an Affection. In theſe extravagant Opinions, there is no more mention made of God, than if there were not any ſuch Being, ſo unworthy are they of his Wiſdom and Power. It ſeems, by your Words, that theſe Souls abſolutely diſpoſe of themſelves, without any Dependance, as tho' they had been the Principal of their own Creation, and were the Miſtreſſes of their Exiſtence.

Are you ſo unreaſonable (I dare not ſay any thing worſe) to imagine that Souls are of Glaſs, and that they have as many Eyes as *Argus*? Do you believe them Immortal? if you are of this Opinion, I am ſhort, for it requires a whole Diſcourſe to convince you throughly, that the infallible Conſequence of believing that a Soul is Glaſs, is that it will then be ſubject to Death.

Farther, when you perſuade yourſelf, as you ſay, that a Man may quit his Soul when he pleaſes; have you thoroughly examin'd how that can be? I defy you to comprehend it. 'Tis incomprehenſible, as 'tis alſo very falſe. None but God can unite the Soul to the Body, nor can any but he ſeparate it, in order to re-unite it. Try, Brother, endeavour to ſend your Soul ſomewhere Abroad, ſo that your Body fall inanimate to the ground; but God forbid that I ſhou'd ſeriouſly give you ſuch Advice; for if you ſhou'd execute it, I ſhou'd loſe you for ever, and in you a Brother which is very dear to me; and 'tis becauſe you are ſo to me, that I daily grieve to ſee you yield yourſelf up a Prey to every thing that offers to ſeduce you.

Do you really, Brother, believe the Production of Souls by the Pulſations of the Heart? If ſo, God need only to have created a ſmall Number of Men to have fill'd the whole Univerſe with Souls. There are whole Nations, ſay you, which think ſo. And to what ſhou'd we be reduc'd, if we were oblig'd to conform to ſo many extravagant Opinions of I know not how many Nations, who believe nothing but what certain People have perſuaded them, without being themſelves convinc'd, or who, if they really think ſo, act without Reaſon or Judgment.

See whither your Prejudice leads you, ſince it engages you to believe, even that Beaſts return from the other World, as if they had a Soul like that of Man! The Story of the Viper, which you told, is a Proof that you are of that Opinion: And thus Cats, Dogs, Rats, Elephants and Piſmires, may return to Earth to afflict Men; nothing is neceſſary but their being willing to do ſo, and inſtantly they take their Progreſs and arrive here. Ah! certainly if this was ſo, we ſhould not want Ghoſts.

How fooliſh is that Imagination alſo, when you depend to maintain the Exiſtence of all theſe Phantoms and all theſe Spectres, of which ſo many Stories have been told you; when you depend I ſay, on what you have read, that the Souls of of the Bleſſed lodge in Trees, probably you acknowledge no other Paradiſe than the Woods. Have you throughly conſidered it? I ſhall not much enlarge on this Head; but intreat you to conſider the Principles of your Religion to ſet you right. How many Follies are there that wou'd be rejected with Indignation, if Men did not deviate from thoſe Principles? Your Story of the Lover which promis'd his Miſtreſs to return to her in the ſhape of a Snake; and which accordingly

dingly came in that ridiculous Form, if we will believe you; this Story, I own to you, excites my Pity to the laſt degree: what did I ſay? it ſtrikes me with Horror! ſo directly contrary is it to what our Religion teaches us. How! becauſe a raſh Fool promiſes a Woman, of whom he is fooliſhly fond, to return to her after his Death in a Shape by him deſign'd, ſhall he be permitted really to accompliſh that Promiſe! Tell me pray (and remember well the Queſtion, with regard to ſeveral other Stories like this;) tell me, I pray, Was it after this Man left this World, that he had leave to return, when and how he pleas'd? where do we find that God has engag'd to give Permiſſion to thoſe who ſhall make theſe extravagant Promiſes, to perform them whenever they ſhall think fit, for the Satisfaction of themſelves and their Miſtreſſes? Really, I cannot help calling thoſe Impious, who have ſuch a ſtrange Opinion. An effeminate Fop in Raillery, tells a Woman that he Loves her to Diſtraction, and that if he dies before her, he will appear to her in the ſhape of a Turkey-Cock, for Inſtance, (the Metamorphoſe into a Turkey Cock not being more difficult than into a Snake) ſhall he then, as ſoon as he is in the other World, be at liberty to transform himſelf into a Turkey-Cock, and ſtrutting about his Miſtreſs, continue his Amours? or if he has not this leave to do it himſelf, ſhall God perform this Change for him, on purpoſe to ſhew Women how juſt Lovers are to their Promiſes, and to animate 'em alſo to ſet a great Value on their Words? I term ſuch an Opinion Horrid, Execrable, Sacrilegious, Impious and Blaſphemous. Weigh it well, my Brother, and you will diſcern how injurious it is to the Wiſdom of the Sovereign of all Beings. If you did not loſe ſight of that Divine Wiſdom, how many Errors wou'd you reject with horror and indignation, of which you have been hitherto the Sport and Bubble!

'Tis true, you have cited a great many Stories which are Approv'd, Priviledg'd and Printed; but ſaving the Reſpect which I'm willing to acknowledge that I owe to all theſe Reaſons, which, you pretend, prove them, I aſſure you, that amongſt theſe Stories, there are ſome which I have obſerv'd to be ſo ridiculous, and ſo contrary to good Sence, that even tho' their Authors, to give them Credit, ſhou'd bring Proofs which ſhou'd ſeem to me Invincible, I ſhou'd not yet ceaſe to doubt the Truth of 'em; but ſhou'd believe that they had rather ſuffer'd themſelves to be impos'd on, or deſign'd to deceive me. Make a through Reflexion on this Alternative,

'twill be of great use to set you on your Guard, against whatever presents to engage your Credulity.

Your Story of the Spectacles transported by a Ghost into the Garden, is very well to make me laugh; but not to affront the book from whence you had it, I shall give no more Credit to it, than the Knight which plays very agreeable Parts in that Romance. How can I persuade myself, that Souls which are in Paradise, in Hell, or in Purgatory, can get out, either by their own Power, or by the Permission of God, purely to come hither to play a parcel of wanton childish Tricks, in truth very fit for Lacqueys and School-Boys; (*a*) but which don't appear to me possible to be practis'd by Souls, either who enjoy in Heaven the utmost Felicity, or being the Objects of God's Vengeance, suffer in the Prisons (*b*) where they are shut up in inconceiveable Torments. This is what is call'd Reasoning, my Brother, and I defy any Person whatsoever to be able to sustain by such Arguments, I know not how many mistaken and impertinent ill-invented Stories, which fill up those Books which you believe Infallible, and of which their Authors were not perhaps so Credulous as you, whom they are willing to make believe their Relations. 'Tis with Books as with Conversation: How many People recount in Company extraordinary Facts, solely because they know 'em apt to divert the Hearers! How many Writers are there which send to the Press Fables, which they give out for Truths; because they know that nothing more pleases a vast many Readers, than what looks like wonderful and prodigious! They are less concern'd to conform to Truth, than to the Taste of those into whose Hands they expect to fall. But yet, *say you*, what they say is approv'd, therefore 'tis true; an excellent Conclusion! *Æsop's* Fables, *Homer's Ilias* and *Odyssea*, *Virgil's Æneis*, the Tales of *Fairies*, and a prodigious Number of Amorous Tales, and new invented *Anecdotes*, are printed; and that with Approbation; therefore all these Books say is true. I don't think that your Prevention is grown to such an Excess, as to admit this Consequence to be so true, as that there is nothing to be offer'd against it. Mon-

(*a*) These Gentlemen the Spirits are generally very rude, and one wou'd say, that they come into the World for no other reason than to play Foot-boys Tricks. *Chevalier D' M - - -.*

(*b*) *Non est qui agnitus sit reversus ab inferis.* Sag.

Facilis descensus averni,
Sed revocare gradum, superasque evadere ad auras
Hoc opus, hic labor est. Virg. *l.* 4. *Æn.*

(*a*) We

Monſieur *Ouſle* then aroſe, as tho' he came out of an Extaſy, and exclaiming as tho' he had been throughly touch'd with what he heard, ſaith, "Ah! Brother, you have charm'd "me by what you have been ſaying, go on, I intreat you, "and depend on't that we ſhall be pleas'd with one ano-"ther". He then claps down in his Elbow-Chair, turns his Head another way, and ſhuts his Eyes, as tho' he reſolv'd to avoid all Diſtracting Objects, in order to hearken with the greater Attention to what ſhou'd be ſaid. *Noncrede* perſuading himſelf that he was mov'd, and very well diſpos'd to give him a favourable Hearing, went on, as we ſhall ſee in the next Chapter.

CHAP. XV.

A Continuation of Noncrede's *Diſcourſe of Apparitions.*

WHilſt Monſieur *Ouſle* ſeem'd the moſt attentive in the World, to hear what his Brother wou'd ſay to him; *Noncrede* to take hold of this pretended favourable Opportunity, made uſe of all Means that he thought moſt proper to clear his Mind of ſo many Follies as poſſeſs'd it, and went on in the following Words.

I'm raviſh'd, my dear Brother, to ſee you at laſt begin to acknowledge your Errors, or be ſo Complaiſant at leaſt as to hear thoſe who endeavour to draw you out of them, and ſhew Confidence enough in me, to believe that I ſpeak ſincerely, and that I know enough to guide you to diſtinguiſh Truth from Falſhood.

I have frequently conſider'd the poſſibility of the Soul of a Dead Man appearing to the Living, and frankly own that I never cou'd comprehend it; and you will very much oblige me in informing me, if you have a better Notion of it than I can conceive. My Arguments are, That when a Soul appears, as 'tis frequently ſaid it does, how does it come to appear? What is it that produces that Shape which it aſſumes? For there muſt undeniably be ſome Cauſe which produces this wonderful Operation. 'Tis certain, according to the Stories told us, that the Souls which appear, ſtrike the Eyes

by their Appearance; the Ears by the Noiſes which they make, and the Words which they utter. To aſſert that the Soul renders itſelf Audible, and is of itſelf Viſible, is a Miſtake, ſince being a pure Spirit, 'tis not liable to the Perception of our Sences. It muſt then neceſſarily be the Dead Body formerly animated, which appears. But that is not true; for, beſides that, that which appears is not ſo Subſtantial as the Body, that very Body remains in the Grave, and perhaps has been ſeveral Years turn'd to Corruption. If it be alledg'd, that the Soul forms the reſemblance of a Body of Air, whence is it, that when united to the real Body, it has not the ſame Power as after its Separation from it? for, do what we will, our Souls will never produce Aerial Bodies; at leaſt, I believe mine will never be able to do it, and I very much doubt your Hiſtorians having more Power than I, to that end. This has always puzzled me, when People talk'd to me of Phantoms, Spectres and Ghoſts. Perhaps the fault lies in my Ignorance; but I am not to blame, 'tis not a groſs Ignorance, ſince I am not unwilling to be better inform'd in order to get out of it; and till ſuch Information comes, I think I may with a ſafe Conſcience forbear blindly running into a Belief of all that is ſaid to me on this Subject.

I can ſcarce heartily believe, that there are Souls which continually wander hither and thither; and that, as a puniſhment, as 'tis ſaid, for their not having paid ſome Debts, not having perform'd ſome Promiſes, or having done ſome Miſchief whilſt they inhabited the Bodies which they have quitted. For, ſay I, ſometimes to myſelf, to what end can theſe Vagabond Rovings tend? Are theſe Debts thereby the better diſcharg'd? Are theſe Promiſes the better perform'd? Are theſe Injuries the better repair'd, by their wandring to all Parts like diſtracted Wretches, which know not whither to go? Beſides, from whence do they come? Is it from Paradiſe? they are certainly there in ſuch a happy Condition that they are not inclin'd to leave that Place, to come hither, to diſturb and torment others. Is it from Hell? whatever eſcapes they make, if they have liberty to make any, all theſe Sallies cannot, according to our Principles, afford them any Eaſe. Is it from Purgatory? let any Body ſhew me then that there are poſitive and inconteſtable Revelations, which teach that God has either promis'd to give, or that he really does give this Liberty. I farther conſider, why theſe Souls are reduc'd to this wandring Condition for no other reaſon

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than for injuring thoſe of their own Species, whilſt they have committed ſo many other Crimes directly againſt their God, as Pride, Preſumption, Blaſphemy, Murmuring againſt Providence, *&c.* Thus you ſee that theſe are Arguments from which may be drawn important Conſequences, if we will but allow ourſelves time enough to give them their due extent.

Nor can I yet determine to admit for Truth the Aſſertion of ſome, that Devils diſturb Men by Apparitions; for this Conduct ſeems to me contrary to their Malignant Nature, ſince by terrifying them, they cannot expect any thing elſe than to excite thoſe whom they have thus affrighted, to repent of their paſt Sins, and to reſolve never more to commit the like. The Devils don't ſeem to me to be inclin'd to ſuch Charitable Intentions. But 'tis yet certain, that no Atheiſt, no Libertine, how reſolute ſoever, but wou'd be diſpos'd to change his Opinion and Conduct of Life, if once he ſaw an Apparition, of which he had no reaſon to doubt.

Another thing which yet perplexes me is, that ſuppoſing there are Apparitions, how to be ſatisfy'd that there is no Fraud in what appears; that is, to diſtinguiſh perfectly the good from evil Spirits; to diſcern whether theſe Apparitions are not the effects of Dexterity, Artifice and Deceit of Men.

(*a*) And hence there is always reaſon to doubt of 'em, and conſequently to avoid being too eaſy and credulous on that Subject. You ſee that I am very brief, and that if I ſhou'd never ſo little enlarge, I ſhou'd have a fair opportunity to offer many Particulars, which wou'd help to rid you of your erroneous Opinion. I hope, that by the ſerious Reflexions which yourſelf will make, you will ſupply my Brevity. I ſhorten each Article, to leave you the more room to make ſound

(*a*) We may learn from St *Athanaſius*, what were the Sentiments of his Age concerning Souls ſeparated from Bodies by Death. In his Thirty Second Queſtion, Whether Souls after their Separation know what paſſes amongſt Men, as the Angels do? To which he anſwers in the Affirmative, at leaſt ſo far as it regards the Souls of Saints, but not thoſe of Sinners; for the continual Torments which they endure keeps 'em in ſuch full Employment, as not to leave 'em leiſure to think of any thing elſe. His Thirty Third Queſtion is, What is the occupation of Souls diſlodg'd from their Bodies? *Anſwer*, The Soul ſeparated from the Body is incapable of doing any thing, Good or Evil. Notwithſtanding which, he ſays a little farther, That the Souls of Saints animated by the Holy Ghoſt Praiſe and Bleſs God in the Land of the Living. He affirms in the Thirty Fifth Queſtion, That after Death, Souls never return hither to bring News of the State of the Dead, which might make room for ſeveral Deluſions, becauſe the Evil Spirits might feign themſelves the Souls of the Dead, which appear to diſcover ſomething to the Living.

 (*b*) Be-

ſound and judicious Deductions from them. For Inſtance, what follows will furniſh you with an opportunity.

How many Stories are there of pretended Ghoſts, which are really nothing elſe but the Artifices made uſe of by ſome Fellow to facilitate the Enjoyment of his Amours; or of a Serving-Man, the more eaſily to drink up the Wine in his Maſter's Cellar? (*b*) or elſe of a Farmer reſolv'd to take all poſſible Meaſures to render himſelf ſole Poſſeſſor and Inhabitant of a convenient Houſe, becauſe he thrives very well in it? (*c*) And on the other ſide, meets with few People of ſufficient

(*b*) Beſides what I have ſaid of Graves and Gibbets, (ſays *Le Loyer*, p. 173.) lewd Rakes hold their Sabbaths and play their Pranks, and they don't ſtop there, but their Aſſurance carries 'em much farther, even to People's Houſes to drink out the Wine and carry on their Amorous Intrigues, in order to which, they are not afraid to act the Parts of Spirits, whence the old *French* Proverb,

Where good Wine and young Wenches are,
Roguiſh Sprites are ſure to repair.

(*c*) *Ardivilliers* is a very fine Eſtate in *Picardy*, one of the moſt conſiderable Provinces in *France*, ſituate around *Breteuil*. There appear'd a Spirit, and this Maſter Hobgoblin made a terrible Noiſe. During the whole Night, were ſeen ſuch flames, that the Manſion-Houſe ſeem'd all in a Fire, and horrible Howlings were heard; but this only happen'd at a certain time of the Year, about *All Saints* Day. No Body dar'd live there beſides the Farmer with whom this Spirit was Familiar. If any unhappy Paſſenger lay there one Night, he was ſo ſoundly beaten, that he carry'd the Marks on his Skin for Six Months after. Thus far for the Manſion-Houſe, but the Peaſants all about ſaw much more, for ſometimes one of them ſaw at a diſtance a dozen Spirits hovering in the Air over the Manſion-Houſe, they were all of Fire, and danc'd a Country Dance: Another ſaw in a Meadow, I know not how many Preſidents and Counſellors in Scarlet Robes, who doubtleſs were alſo all of Fire. There they ſate and paſs'd Sentence of Death on a Gentleman of that Country, who had been Beheaded above one hundred Years paſt. Another met, in the Night, a Gentleman related to the Preſident, who walk'd with a neighbouring Gentleman's Wife, whom he nam'd. You may if you pleaſe obſerve, that this Relation and this Lady are yet alive. He added that ſhe yielded to his Addreſſes, and that then ſhe and her Lover vaniſh'd. So ſeveral others ſaw, or at leaſt heard Wonders told of the Caſtle of *Ardivilliers*. This Farce laſted above four or five Years, to the great Prejudice of the Preſident, who was oblig'd to let that Eſtate to a Farmer at a very low Rate. But at laſt he reſolv'd to put an end to theſe Apparitions, being perſuaded by ſeveral Circumſtances, that the whole was a deſign'd Trick of ſome Perſon. He then went to his Eſtate at *Alhollandtide*, lay in his Caſtle or Manſion-Houſe, caus'd to be with him in his Chamber, two Gentlemen his Friends, fully reſolv'd at the firſt Noiſe, or firſt Apparition, to fire their Piſtols on the Spirits. But the Spirits, who know every thing, probably knew of theſe Preparations, wherefore not one of 'em appear'd. They were afraid of the Preſident, whom they knew to be better arm'd both with Strength and Subtilty than themſelves. They then contented themſelves with drawing a few Chains in the Chamber over his, at the Noiſe of which the Farmers Wife and Children came to their Landlord's Aſſiſtance, and flung themſelves at his Knees, to hinder his going up into that Chamber. "Ah! Sir, "cry'd they, what is Humane Strength "againſt the Inhabitants of the other "World!

ſufficient penetration to diſcover his Cheats, or Courage enough to undertake it, when there appears ſome Danger in the Attempt. Another reaſon alſo which makes me diſtruſt the Truth of Apparitions, is, that frequently, either thro' the Fault of our Sight, or by a certain ſituation of the Objects, we believe we ſee that which really is not ſo. Does it not happen ſometimes, that by a certain Motion of our Eyes, Objects appear to us otherwiſe than they ſeem to us, when without this Motion? There are alſo ſome who affirm, that certain Repreſentations which they ſee in the Air, and in the Clouds, are nothing but reverberations of Things which

" World? Monſieur *de Fecamcour*, be-
" fore you, once reſolv'd on the ſame
" intended Enterprize, but return'd
" with his Arm diſlocated. Monſieur
" *de Vurſelles* alſo intended to ſhew
" his Courage, but was ſeverely
" cruſh'd under ſeveral Truſſes of
" Hay, and was the next Day taken
" very ſick." In ſhort, they alledg'd ſo many ſuch-like Examples to the Preſident, that his Friends wou'd not ſuffer him to expoſe himſelf to what the Spirit might do in its Defence, but undertook the Affair themſelves without him. They both went up to this vaſt large Room where the Noiſe was, provided with a Piſtol in one Hand, and a Candle in the other. They ſaw nothing at firſt but a thick Smoak which ſome Flames redoubled, by riſing by Intervals: They waited a moment, till it clear'd up. The Spirit confuſedly diſcover'd itſelf in the middle. It was in black Pantaloons, and cutting of Capers, whilſt another mixture of Flames and Smoak once more depriv'd 'em of the ſight of it, it had Horns and a long Tail, in ſhort, 'twas a frightful Object. One of the two Gentlemen found his Courage a little cool'd at this Sight: *There is ſomewhat there ſupernatural*, ſaid he to the other, *let's withdraw*. But the other more bold, did not retire: *No, no*, anſwer'd he, *this Smoak ſtinks of Gunpowder, and there is nothing extraordinary in it, the Spirit himſelf has learnt but half his Trade, in not having yet put out our Candles.* At theſe Words he advanc'd forwards, purſu'd the Spectre, pitch'd on that to Fire at, as he accordingly did, and hit it, but was perfectly aſtoniſh'd, that inſtead of falling, the Phantom turn'd upon him, and fix'd himſelf before him, when even he alſo began to be ſomewhat affrighted: But yet recollecting himſelf, being perſuaded that it cou'd not be a Spirit, and remembring that the Spectre dar'd not ſtay, and avoided being ſeiz'd, he reſolv'd to catch it, to ſee whether 'twas palpable, or whether 'twou'd diſſolve in his Hands. The Spirit being too hard preſs'd, went out of the Chamber, and down a ſmall pair of Back-ſtairs in a Turret. The Gentleman follow'd it, keeping it ſtill in ſight, acroſs the Yards and Gardens, turning as the Spectre did; ſo that at laſt the Phantom finding a Barn open threw himſelf into it, and finding himſelf ſhut up, choſe rather to diſappear, than ſuffer himſelf to be taken. It vaniſh'd againſt the very Wall, where the Gentleman thought to ſeize him, and left him conſequently in a great Confuſion. Having thus ſeen it vaniſh, he call'd People to his Aſſiſtance, and got ſome neceſſary Utenſils to ſtick into the Straw, where the Spectre ſeem'd to have vaniſh'd, he diſcover'd that there was a Trap-door, which ſhut with a Bolt, after having paſt which, he deſcended into the Cave, and found the Pantaloon and the Mattras which hindred him from hurting himſelf, and receiv'd him ſoftly at his deſcent, when he threw himſelf in Head foremoſt. He made him come out, what rendred the Spirit Proof againſt a Piſtol bullet was a Buffle's Hide fitted for his whole Body. The Spark confeſs'd all his Tricks, and got off by paying to his Landlord the reſidue of the Five Years Rent, to make up the

Price

which are on the Earth. (*d*). In ſhort, 'tis agreed by all, that our Senſes often prove Deceivers; wherefore it becomes our Prudence to diſtruſt 'em. I dare not venture to conjecture with ſome Philoſophers, that the Air of itſelf (*e*) produces thoſe thundring Voices which ſeem to be utter'd by Phantoms; but I'm very apt to believe, that what's call'd a Spectre is frequently produc'd by very Natural Apparitions, without Souls or Spirits having any part in it; what inclines me to this Opinion, is, Experiments which have been made of certain material Subſtances, reduc'd to Aſhes, which have reaſſum'd their priſtine Figure, when their Aſhes have been ſet in Motion by a Heat proportion'd to the deſign'd Trials: Several curious Men affirm to have been witneſs of theſe Performances, and that they have try'd them themſelves. (*f*). If ſo, 'tis

Price the Farm went at before theſe Apparitions *The Falſe Clelia*, *pag* 252, *&c.*

(*d*) *Ariſtotle* ſays, that thoſe who obliquely and tranſiently look on the Sun Beams, think at firſt that the Objects which appear to them ſeem Bright, then Red, afterwards Violet-colour, and then Black and Dark. *Le Loyer*, p 88

Pomponatius ſays, that thoſe who have a very quick ſubtil Sight ſee in the Sun and Moon, the Images of Things here below.

Cardan ſays, lib 2. *Contrad. Medic.* That at *Milan*, the People thought they ſaw an Angel in the Clouds, and whilſt every Body was aſtoniſh'd at it, a Lawyer obſerv'd, that this Spectre was nothing but the repreſentation in the Clouds, of an Angel which was on the top of St. *Gothard*'s Steeple.

Some have thought, that all the Figures which we ſee in the Clouds are nothing but the Images of what is here below; whence they affirm that the Armies which have frequently been ſeen in the Air, were the Rays of the Armies which were on ſome part of the Earth. *Gaffarel*, p. 520.

If *Ariſtotle* had not inform'd us, that the Image which inſeparably follow'd a certain Man in the Air, and which he cou'd not get rid of, was natural, ſhou'd we not have ſaid that 'twas one of thoſe Spirits which are call'd Familiars, or ſome Demon which had aſſum'd this Man's Shape? and yet 'twas the ſole Effect of his weak Sight, which not being able to penetrate to the middle of the Air, his Rays reverberated as in a Mirrour, in which it appear'd ſo to him when his Eyes were open. *Id.* 3 7. *Delrio*, p. 274.

(*e*) The *Epicureans* ſay, that Voices are properties of the Air; that they are engendred by it, as the Flux and Reflux by the Sea, *&c.* *Le Loyer*, pag 19.

(*f*) Monſieur *Duchene*, *Sieur de la Duchene Violette*, an able Chirurgeon, affirms (*Hermets Med.* cap. 23) to have ſeen a Learned *Poliſh* Phyſician of *Cracovia*, who kept in Viols the Aſhes of almoſt all Plants, of which he cou'd get any Knowledge; and that when any Perſon, out of curioſity deſir'd to ſee a Roſe in his Viol, he took that in which were preſerv'd the Aſhes of the Roſe-Tree, and placing it over a lighted Candle, after its having been a little influenc'd by the Heat, the Aſhes began to move; then riſing and diſperſing themſelves in the Viol, there ſeem'd to appear a ſort of ſmall dark Cloud, which dividing itſelf into ſeveral Parts, came at laſt to repreſent a Roſe, ſo beautiful, freſh and perfect, that one wou'd have thought it equally palpable and odoriferous, with that produc'd by the Roſe-Tree.

Whence, tho' Bodies ripen and rot, 'tis plain,
Fair Figures ſtill in their Aſhes remain.

From this we may draw this Conſequence, that the Ghoſts of the Dead, which we frequently ſee appear in Church-

'tis needleſs to make Souls come from the other World to produce theſe Apparitions, ſince Spectres may be form'd as naturally as Exhalations, from whence proceed ſo many Meteors, which we don't admire, becauſe they have nothing ſupernatural.

I cou'd alſo, Brother, aſſure you, that there are a vaſt many Apparitions, which are nothing but the Effects of an Imagination deprav'd, either by Diſeaſes, by a guilty and uneaſy Conſcience, or Fears, by an aduſt Melancholy, by Exceſſes of Wine or other Debauches, or by ſome Diſtraction of the Brain; of which you muſt have read ſeveral Inſtances. (*g*) There are more than you think which have theſe

Church-yards, are Natural, being the Forms of the Bodies Inter'd there, or their exterior Shapes, not their Souls, or Phantoms form'd by Devils, as ſeveral have believ'd. ——— Theſe Ghoſts and Figures of Bodies being incited and rais'd, partly by an Internal Heat, either of the Body, or Earth, or by ſome External Warmth, as that of the Sun, or from the preſſure of thoſe yet alive, (as after a Battle) or from the Noiſe and Heat of the Cannon which rears the Air. *Gaffarel*, p. 10. 12.

'Tis affirm'd, that after reducing a Sparrow to Aſhes, and having extracted its Salt, *&c.* that begins to ſtir, and diſpoſes itſelf to ſuch manner as to repreſent a Sparrow. The Royal Society of *England* hope to proceed to this Experiment on Men. *Diſſert. on the Adventure at St* Maur. *p.* 51.

(*g*) *Ariſtotle* mentions a diſtracted Wretch, who ſtay'd a whole Day at the Theatre where the Plays were acted, tho' there was no Body there; yet clapp'd his Hands and laugh'd, as if he had been the Spectator of a very diverting Comedy. *Le Loyer*, p. 98.

Phiſander, a *Rhodian*, ſeeing his Ghoſt, thought it his Soul ſeparated from his Body. *De Lancre*, p. 282.

Suetonius ſays (in *Otbone*, c. 7.) that *Galba*, after his Death, purſu'd his Murtherer *Otho*, tore him out of his Bed, affrighten'd, and did him a thouſand Miſchiefs. 'Twas perhaps his Conſcience that tormented him.

We read in *Bebelius*, l. 3. *facetiarum*, That there was, at *Baſil*, a Copper ſmith, who for his Crimes was condemn'd to be hang'd, which Sentence was accordingly executed, and afterwards his Corps was hung on a Gibbet (to continue there) near the City. Some days after his Execution, a certain Man, wholly Ignorant of all this, being in the Night-time going to the Market in the City, and fearing that 'twould be long before the Gates were open'd, reſted himſelf under a Tree, near the Gibbet. Some time after, ſome others alſo going to the Market, and being near the Gibbet where the Criminal hung, call'd out to him in Raillery, to aſk him whether he would go with them to Market? On which, the Man under the Tree, thinking they ſpake to him, and being very glad of Company, ſaid to 'em, *Stay for me, and I'll go with you.* They believing 'twas the hang'd Malefactor which ſpake to them, were ſo affrighted, that they ran away as faſt as they were able.

Fear and Terror deprive a Man of his Judgment, diſturb the Brain, and ſo fill his Imagination with all ſorts of Idea's, that he thinks he ſees and hears what he does not. *World Bewitch'd*, 4 13.

Thoſe who have drank too much Wine, imagine they ſee Mountains walk, Trees fall foul on one another, the Heavens turn round, and, as *Juvenal* ſays, that there are two Candles lighted on the Table, tho' there be but one. *Et geminis exurgit menſa Lucernis.*

In *Agrygentum* in *Sicily*, was a Houſe call'd *Galero*, according to *Timæus* and *Athenæus*. l. 2. *Dei. hoſ.* by reaſon that the young Drunken Fellows being in this Houſe, imagining they were in a Gally, and toſs'd by a Storm, threw all their Moveables out of the Window, to lighten the imaginary Gally.

The

theſe ſorts of Weakneſſes; wherefore the wiſeſt Men, thoſe who are not inclin'd to ſuffer themſelves to be led by their Imagination, are perſuaded that there are many Apparitions which they are not oblig'd to believe.

'Tis alſo certain that Education does not a little contribute, to make People believe Spectres and Phantoms: the Nurſes, Grand-Mothers, and thoſe who tend Children, ſo frequently talk of them to 'em, (*b*) to affrighten 'em, to quiet them when they cry, or to engage 'em to return to their Duty, when they ſtray from it; that theſe firſt Impreſſions, to the utmoſt Degree diſpoſe them, to ſwallow the like Tales, whenever they occur in the Courſe of their Lives. And when a Man is known to be very credulous with regard to them, he can never miſs of meeting with People, who will endeavour to take Advantage of his Credulity, if they have Reaſon to expect any Gain by it; and even if there ſhou'd not be any real Advantage which flatter'd their Intereſt, there are ſome Men, who make it their Divertiſement to affright others with Sup-

The Baron of *Herberſtein* Ambaſſador from the Emperor *Charles* the V to *Baſil* Grand Duke of *Muſcovy*, tells us that at the River which goes to *Novogrod* are heard Noiſes which terribly diſtract the Minds of the Inhabitants. *Le Loyer. p.* 332.

In the Time of *Liſymachus*, *Alexander*'s Succeſſor, all the *Abderites*, Men, Women and Children, fell into ſuch a Frenzy, that they did nothing but ſing the Tragical Verſes of *Euripides*, what occaſion'd this was the part of *Andromeda* being perfectly well acted, by the Famous Player *Archelaus*, in the Heat of Summer. *Id.* 93.

Thierry King of the *Goths*, thought he ſaw in the Head of a Fiſh, the frightful Face of *Symmachus* (a Roman which he had kill'd) knitting his Brows, biting his Lips with Rage, and looking on him with the Face of an Enemy, *Id p.* 116.

We read in the Italian Letters of *Paul Jovio* to *Jerome Anglaria*, that *Picus* of *Mirandula* believ'd that Conjurers came into his Chamber through the Key-hole of the Door to ſuck his Daughter's Blood under the Fingers, whence ſhe fell ill.

We read in *Rodrigo Sanchez*, *Hiſtor. Hiſpan part.* 4. that *Peter* of *Caſtile*, a cruel Tyrant, fancy'd the Girdle which *Blanche* his Conſort had given him to be turn'd into a Serpent.

Thraſylas imagin'd, that all the Ships which put into Port *Pyræus* at *Athens* belong to him. He was cur'd of this this Folly, at which he was much concern'd. *Le Loyer p.* 116

Gallen in his Tract *De Symptomatum differentiis*, tells the Story of *Theophilus* a Phyſitian his Contemporary, who during his Fever and Diſtemper, tho' he knew every body, was ſo delirious, that he firmly believ'd that a parcel of Muſicians playing on Flutes and blowing of Horns, fill'd the part of his Chamber next the Bed, and that the Noiſe continually ſounded in his Ears, ſome of them ſitting, and others ſtanding; and he continually cried out to have them turn'd away.

(*b*) *Acco* and *Alphito*, monſtrous Women, with whoſe Names Nurſes kept Children from crying or going abroad. *Le Loyer* 51.

Nurſes to affrighten Children, talk to them of *Acco*, *Alphito* and *Mormo*. I take theſe Names to come from ſome horrible Parts or Characters in Tragedies or Comedies. *Delrio*, 2. 10

Mormo, *or Baboüe*, (*i. e. a* Baboon) whence is deriv'd *Marmot*, which ſignifies the ſame Thing, was a Bugbear to Children, mention'd by *Theocritus*.

(*k*) The

Suppoſititious Spectres. I know ſeveral Inſtances of this in our Times; and we alſo find in Antiquity, that ſeveral young Men attempted to affrighten a famous Philoſopher by a falſe Apparition, but much miſs'd of their promis'd Diverſion in this Deſign; for he ſo much deſpis'd this Mimickry, that he did not vouchſafe once to interrupt his reading, even at the Moment they were endeavouring to diſturb him. (*i*) There wou'd not be ſo many Stories if Men wou'd imitate his Conduct. But how can men avoid diſturbing themſelves, at amazing Facts which they cannot comprehend, ſince they are alſo affrighted by certain Spectres, tho' they know them to be no otherwiſe terrible than in appearance, and that there is no reality in them? *Dion* gives us an evident Proof of this, in his Relation of the Entertainment, which may indeed be term'd, terrible, which *Domitian* gave (*k*) to the Roman Senators and Knights. I will not recite the Story to you, ſince you may, if deſirous to know it, read it your ſelf in that Hiſtorian.

Noncrede here deſiſted for ſome Time, to expect ſome Anſwer

(*i*) The young People of *Abdera*, knowing that *Democritus* was ſhut up in a Sepulchre diſtant from the City, to purſue his Philoſophical Studies, dreſs themſelves up like Spirits and Dæmons in black Robes and hideous Maſques, reſembling the Dead, encompaſs'd and danc'd around him. The Conſtancy of this Philoſopher was ſuch ſays *Lucian*, that during the whole Time he never turn'd his Eyes from his Book.

(*k*) *Dion* in his Life of the Emperor *Domitian* tells this Story thus. After his Victory over the *Walachians*, which were the antient *Getæ*, *Domitian* amongſt other Marks of rejoycing on that Account, feaſted all his Subjects, as well the Nobleſſe as the Commonalty; but more eſpecially the Senators and Roman Knights, whom he entertain'd in the following Manner. He cauſ'd for this Purpoſe a Houſe to be prepar'd, painted black without and within. The Pavement was black, the Roof, the Walls, the Floor, the Wainſcotting all of the ſame Colour In the banqueting Room were ſeveral empty Seats He made them all come in, without allowing any of their Domeſticks to follow em: being enter'd, he made them ſit down, and plac'd next each of them a little Square Pillar e ected in a Form of a Tomb, on was written the reſpective Perſons Name. Over this Pillar was hung a Lamp as was cuſtomary in Sepulchres. After this came in a parcel of young Pages ſtark naked, black'd and ſtain'd all over with Ink, reſembling *Manes* and Images skipping around the Senators and Knights, which put them in a terrible Fright. After having caper'd about 'em, they ſat at their Feet, whilſt all the Ceremonies requiſite to Funeral Obſequies, were perform'd. Which done, on black Diſhes, were brought in black Meats of various Sorts, and preſented to the Gueſts; every one of which believ'd that their own Throats were to be cut. During this whole Time there was a profound Silence, and *Domitian* to entertain them, talk'd of nothing but Death, Murthers and Slaughters The Feaſt being ended, he cauſ'd em to be conducted home by unknown Perſons; and ſcarce were they got thither before they were ſent for again by the Emperor (a freſh Fright) but 'twas to them a ſilver Pilier, or ſome Plate which had been made uſe of before them, and to each of them, one of thoſe Pages which had acted he Devil, but clean waſh'd and well dreſs'd.

ſwer from Monſieur *Ouſle*, but was very much diſappointed in his Expectation, for his pretended attentive Auditor ſlept the whole time his Brother was ſpeaking. At laſt he awak'd in ſurprize, and on *Noncrede*'s upbraiding him with ſleeping, this ſimple Man very quietly ſaid to him, "Brother you have no Reaſon to complain "ſince I have been ſtrictly juſt to the promiſe which I made you, "that we ſhould be pleas'd with each other, you ought to be ſo "with me, ſince I have not interrupted you one moment; and I "am ſo with you, for having ſet me into ſuch a ſound agreeable "Sleep, by your fine Diſcourſe, that I ſhou'd have yet ſlept on, "if you had but continu'd talking." Poor *Noncrede* was the more mortify'd by this Raillery, becauſe, far from having been heard, he did not doubt on the contrary, but all that he had ſaid produc'd on the mind of his Brother ſuch an Effect as he wiſh'd for. He departed immediarely ſo uneaſy and angry, that be did not think fit to ſtay longer, for fear the Paſſion in which he was, might have rais'd in him ſome exceſs, which perhaps he cou'd not have maſter'd.

CHAP. XVI.

In which is treated of weak, ignorant, too credulous Minds and Slaves to Prejudice; and how eaſy 'tis to deceive them.

BEfore I proceed farther, and continue the Series of the Relation of what happen'd farther to Monſieur *Ouſle*, with Regard ro Spectres, Phantoms, Ghoſts, and whatever elſe looks like an Apparition; I deſign to employ this Chapter to treat ſuccinctly of thoſe Perſons like him who have weak Minds, are ignorant, or Slaves to Prepoſſeſſion, or are too eaſily credulous; and to ſhew at the ſame time, with what Facility, they fall into the Snares laid for them by thoſe who deſign to ſeduce 'em. Perhaps thoſe Readers which ſhall find their Pourtraits here, may hence be induc'd to be more careful of themſelves, and be more on their Guard againſt thoſe Tricks made uſe of to ſurpriſe 'em.

A weak Mind is timorous and fearful, yields even to the leaſt violent Efforts, and deſigning Men on the feebleſt Attempts they make on it, do what they pleaſe with it. It cannot reſiſt, becauſe Strength is requiſite to Reſiſtance. Hence 'tis that its firſt Impreſſions are ſo tenacious, and keep it ſo low, that it has not Vigour enough to efface 'em, in order to make way for ſecond Idea's; but it can believe nothing which it did not at firſt. When 'tis once vanquiſh'd it never riſes again, 'tis conquer'd for ever. Thus we have, and ſhall more clearly ſee hereafter, that Monſieur *Ouſle* having in his firſt reading, believ'd all that he met with

in

in Books in Favour of ſuperſtitious Practices, 'twas impoſſible for him to change his Opinion, nor had he even the Courage to hear thoſe who endeavour'd to inſpire him with any other Notion. We ſee daily Examples of a Conduct of a Piece with his, and we are alſo continually attack'd and beſieg'd by I know not how many falſe Stories, ridiculous Opinions. and popular Errors, ſpread thro' the World; for theſe Stories, Opinions and Errors, having taken the firſt Poſſeſſion of a great many weak Minds, they, by a ſort of Contagion, have communicated 'em to others; ſo that deriving the Strength and Extent of their Eſtabliſhment, from the weakneſs and vaſt number of thoſe which embrace 'em, Truth ſcarce finds Room to diſcover it ſelf. For nothing is more rare, than a truly vigorous Mind, and a Judgment ſolid enough, to avoid being carry'd away by the Multitude; to remain unſhaken againſt human Reſpect and Veneration, againſt the Boldneſs and Petulancy of thoſe who aſſert impudent Lyes; and that becauſe to attain this Conſtancy of Mind, a competent Share of Knowledge is requiſite, to be able perfectly to diſtinguiſh Falſhood from Truth; and Reſolution enough to defend without any ſneaking Compliance, Truth againſt Falſhood. This is what we dont meet with in a weak Mind, and this is the Cauſe why we are not to ſet any value on what it thinks, on what it judges, and on what it decides. Let us then endeavour when we converſe with any one, to diſcover the Character of his Mind, and if we find this weakneſs there, let us not yield to what he ſays, any farther than Evidence proves, that we have Reaſon to ſubmit to it. Tis one of the moſt judicious Precautions, that we dont run our ſelves into Danger of abandoning the Intereſts of Truth; a Danger to which we ſhou'd expoſe our ſelves if we ſhould eaſily believe what weak People ſay to us. To diſcover Truth effectually, more Knowledge is neceſſary than they have acquir'd, and more Application than they are able to beſtow.

The Ignorant are alſo very naturally diſpos'd, to ſwallow erroneous Notions, and hand them to others; to influence them to which, nothing is neceſſary, but the Meaſures us'd to gain weak Minds; which are to be ſure to be firſt, to talk impudently, thunder out hard Words which they dont underſtand, inculcate to 'em Subjects of Admiration; ſpeak much and long to 'em. They then become ſo ſtupified with what has been ſaid to 'em, and ſo little capable of thinking to the contrary, by Reaſon their Knowledge is very ſhallow, that having nothing to object againſt what is ſuggeſted to them, they run head long into a Belief of whatever deſigning Men dare to advance, how extravagant ſoever it may be, and even value themſelves on it; becauſe they flatter themſelves they have not yielded without a thorough Knowledge of the Reaſon; which knowledge of the Reaſon is yet nothing elſe, than the Noiſe made by tricking Knaves in their Ears, and the Pains they have taken to hearken to it. Don't we daily ſee

Women

Women, and even Men, (for to do Juſtice, very many of them are ignorant) Dont we, ſee I ſay Men and Women, who are never better convinc'd by the Preachers Words, than when they are pronounc'd with Vehemence, when he ſpeaks very loud, makes a great Noiſe, and tears his Surplice, luſtily thumps the Pulpit, and his Face is enflam'd with Rage, and cover'd with Sweat. Ah! how excellently that Man preaches! cry the ignorant Croud; but if he does nothing but make a Noiſe, wiſe Men will content themſelves with ſaying that he is a very loud Preacher. How hard is it to convey Truth, to Minds enſlav'd to Prejudice, at leaſt if they have not been at firſt happily prepoſſeſs'd in its Favour! But if they have ſtray'd from it, 'tis in vain, that any ſolid Arguments are offer'd to perſuade 'em to embrace and follow it: they'l never allow any thing to be Truth, beſides thoſe Notions which firſt impreſs'd on them. Our Monſieur *Ouſle* began with giving Credit to I know not how many Fables which he hug'd as very true Storys; and thus prepoſſeſs'd by theſe Tales, was Proof againſt any thing that con'd be ſaid to convince him of his Error. His Reſolution is form'd, and his Prevention is ſtronger to defend him in it, than Reaſon to prevail on him to abandon it. Prejudice is always obſtinate, there is no gaining on't, any otherwiſe, than by flattering, and avoiding to contradict it.

As for thoſe who are too credulous, I have not much to ſay, after having treated as I have done, of weak and ignorant Minds, as alſo of thoſe enſlav'd to Prejudice. All which are equally with them ſuſceptible of Errors, ready to be deceiv'd, and capable of deceiving others, if they will give into their Notions.

Grant we then, that conſidering ſo much Weakneſs, Ignorance, Prejudice, and ſuch a ſtrong inclination to a too eaſy Credulity, which we obſerve in a vaſt many Minds; that 'tis not ſurprizing to ſee ſo many Falſities get Footing in the World, and ſo many ſwallow 'em for Truths, and ſo warmly engage on their ſide. For, if many are diſpos'd to ſuffer themſelves to be deceiv'd, but the Number of thoſe who are really inclin'd to deceive them is not leſs; and the latter need only reſolve on it, which done, the Means will never be wanting. Let 'em pleaſe to make uſe of never ſo little Contrivance; let 'em be but in the leaſt able to make a dextrous uſe of ſeveral Natural Things, provided their Properties are but unknown to the Vulgar, they will eaſily attain his Ends; they will make a ſhew of doing Wonders, without there being really any thing Supernatural in their Proceedings; they will ſtrike Terror, and excite Admiration, without doing any thing really terrible or ſurprizing. But their Happineſs is, that the People to whom they apply themſelves, are eaſily affrighted, and fond of Admiring, without knowing the Reaſon why. For Inſtance, with a Load-ſtone, or ſome other Stones, with Sugar, Copper, Quick-Silver, or other equally

Natural

Natural Bodies, artfully uſed (*a*) ſeeming Wonders may be done, which will paſs with the unthinking Croud for Charms and Inchantments. How many Prodigies, in the Eyes

(*a*) There are Seducers which abuſe the Credulity and honeſt Simplicity of well-meaning People, getting into great Reputation by cunnnig Tricks, which ſeem to carry with them ſomething Super-natural. As I paſs'd thro' *Liſle* in *Flanders*, I was invited by one of my Friends to accompany him to an old Woman, who was a great Fortune-teller, and whoſe Fraud I diſcover'd. This old Woman carry'd us into a little dark Cloſet, which had no other Light, than only that of a Lamp, by the help of which we ſaw on a Table cover'd with a Table-cloth, a ſort of little Statue or Puppet, ſeated on a Tripos, with its Left Arm extended, and holding in its Left Hand a very fine ſilken String, at the end of which hung an Iron Fly poliſh'd very bright, and above it was plac'd a Glaſs in ſuch manner that the Fly hung about two Fingers high in the mention'd Glaſs. And this old Woman's Secret conſiſted in commanding this Mandrake to ſtrike the Fly againſt the Glaſs, to declare what her Cuſtomers deſir'd to know. For Inſtance, the old Wife ſaid, I command thee Mandrake, in the Name of him which thou oughteſt to obey, that if ſuch a Gentleman ſhall be happy in his deſign'd Voyage, that thou cauſe the Fly to ſtrike three times againſt the Glaſs. And in uttering theſe laſt Words, ſhe carry'd her Hand near to it, graſping a Stick on which ſhe lean'd, rais'd very near as high as the hanging Fly, which did not fail to ſtrike the Glaſs three times, tho' the old Woman did not any way touch either the Statue, the String, or the Fly, which ſurpriz'd thoſe who were ignorant of the Artifice which ſhe us'd; and that ſhe might bubble People by the variety of her Oracles, ſhe forbid the Mandrake's making the Fly ſtrike againſt the Glaſs, if ſuch a thing was, or was not, to happen. The old Woman's whole Trick conſiſted only in what follows: The Iron-Fly hung in the Glaſs at the end of a ſilk String, being very light, and very well touch'd with a Load-ſtone: when the old Propheteſs wou'd have it ſtrike againſt the Glaſs, ſhe put on one of her Fingers a Ring ſet with a great and very good piece of Load-ſtone, ſo that the Magnetic Virtue of the Stone, mov'd the Fly which before had been touch'd by one of the ſame Stones, and made it hit againſt the Glaſs as often as ſhe pleas'd; and when ſhe wou'd not have the Fly ſtrike, ſhe imperceptibly took that Ring off her Finger. Thoſe who were in Confederacy with her, and which procur'd her Practice, took care dexterouſly to inform themſelves of the Circumſtances and Affairs of thoſe they brought to her: And thus they eaſily bubbled them. *The Solid Treaſure of little* Albert, *p. 75, &c.*

If a Load-ſtone well ſet, be held under a Table, the Needle of a Compaſs which ſtands on the Table, may by it be turn'd which way you pleaſe; which will appear very ſtrange to ſome People. *M. l v* 1. 322.

An Iron Cupid hung in the Air, (without being any way ſupported) in the Temple of *Diana* at *Epheſus*. *Le Loyer*. 61.

Cardan. l. 7. *de ſubtil.* tells us of a Stone which *Albertus Magnus* had, naturally mark'd with a Serpent, of that admirable Virtue, that if laid in a Place haunted by Serpents, it drew them all to it.

If never ſo little Sugar be put into Butter, the Butter will coagulate. *Bodin.* 122.

A little Copper thrown into an Iron-Furnace, will hinder the melting of all the Iron in a Mine, and make it turn to Aſhes. *Id. ibid.*

To make a Pullet or ſome other ſuch thing leap in a Diſh, take Quick-ſilver with Powder of Load-ſtone, put it in a Glaſs Viol, ſtop it well, wrap it up in ſomething warm, or put it into the Body of the Fowl, and when the Quick-

Eyes of the Ignorant, are there ſhut up in a Jugler's Pouch! Was not *Brioché* taken for a Conjurer, which deſerv'd the moſt rigorous Puniſhment, by a People who could not comprehend that the Motion of his Puppets were natural? How many Generals have animated their Soldiers to Battle by ſeeming Prodigies which they have dexterouſly manag'd [*b*]! We have ſeen a ſort of People call'd *Ventriloqui*, who making

ſilver is heated, 'twill make it leap up. *Admirable Secrets of Albertus Magnus.* p. 150.

Thoſe who wou'd ſee their Names impreſs'd or written on the Kernels of Peaches or Almonds, or on Peach or Almond Trees, are to take a fine Peach-ſtone, ſet it in the Ground, at the proper time of planting it, and let it continue there ſix or ſeven Days, till it is half open: Then take it out gently without bruiſing any part of it, and with Cinnabar write on the Kernel what they pleaſe, and when 'tis dry put it into the Earth, after having very well clos'd it, and rejoyn'd it with a very fine Thread, and then without doing any thing elſe, ſuffer it to grow to a Tree; and the Fruit which 'twill bear will have on it the ſame Name which was written on the Kernel. The ſame may be done with an Almond. *Id.* 172.

(*b*) *Hector Boethius* in his Hiſtory of *Scotland* ſays, That the *Scots* ſeeing that their Forces wou'd not fight againſt the *Picts*, ſuborn'd Men dreſs'd in glittering Shells, with ſhining Staves of rotten Wood in their Hands, to ſtir 'em up to Battle, as tho' they had been Angels; which Stratagem ſucceeded according to their wiſhes.

Ariſtomenes, a *Meſſenian* Captain, being inform'd that his Enemies, the *Lacedæmonians*, celebrated the Feſtival of *Caſtor* and *Pollux* without the City of *Sparta*, together with one of his Men, put on the Habit of thoſe Twin Deities, mounted each of 'em on a White Horſe, and preſented themſelves to the *Lacedæmonians*, exciting them to drink, till they were drunk; when he fell on them with his Army, and defeated them. *Poliani*, l. 2. *Stratagemat.*

According to *Dion* l. 25. *Hiſtor.* In the time of the Civil war between *Pompey* and *Cæſar*, one of *Pompey*'s Captains nam'd *Octavius*, beſieg'd *Salonne* in *Dalmatia*, by Sea and Land. In this City on *Cæſar*'s part was *Gabinius*, who had thrown himſelf into it to keep it ſteady to his Maſter's Intereſt. The Inhabitants weary of the Siege, together with the Women, form'd a Deſign to make a Sally on the Enemy in the Night. The Men were well Arm'd, and the Women with their Hair diſhevell'd, were dreſs'd in long black Cloaks, which cover'd 'em from Head to Foot, and carry'd lighted Torches in their Hands; ſo that they look'd ſo hideous, as to reſemble Furies. The Enemies taking them to be Devils, were ſo affrighted, that they took flight, and were beaten.

Pericles doubting the Event of a Battle, to encourage his Men, ſent a Man into a Wood conſecrated to *Pluto*. This Man, ſays *Frontinus* l. 1. *Stratag.* c. 11. was tall, dreſs'd in wide and long Buskins, a long Peruke, purple Cloaths, and ſeated on a Chariot drawn by four white Horſes; he call'd *Pericles* by his Name, and commanded him to fight, aſſuring him, that the Gods wou'd give the *Athenians* Victory. This Voice was heard by the Enemies, and by them believ'd to have come from *Pluto*; which put them into ſuch a Fright, that they fled without fighting.

Epaminondas, the *Theban* General, went into the Temple of the City of *Thebes*, remov'd the Buckler which was at the Foot of the Idol, and put it into its Hand, as tho' *Pallas* wou'd have fought; Which ſo emboldened his Men, that they vanquiſh'd their Enemies. *Le Loyer.* p. 74.

(*c*) A

making uſe of I know not what Art of ſpeaking in their Bellies, ſtrike Terror into the Minds of ignorant People, as tho' they heard a Voice (*c*) which came from Heaven or Hell, and then obtain whatever they pleaſe. Others have alſo done their Buſineſs very well by the help of Speaking Trumpets (*d*). I ſhou'd have a long Roll to run over, if I ſhou'd particularize here all the ſeveral ſorts of Deceits made uſe of to ſeduce the Simple and Ignorant. Some impoſe on the Publick, by Heads which ſeem to ſpeak, and anſwer Queſtions put to them (*e*). Others teach Birds in a Cage to publiſh them abroad to be Divine Men, and after let them looſe (*f*). This Fellow in a deceiving Shape ſeduces

(*c*) A Merchant of *Lions* being one Day in the Country with his Man, heard a Voice which commanded him from God, to give part of his Goods to the Poor, and to reward his Servant; 'twas his Man who ſpake out of his Belly, as if the Voice came from a great diſtance. *Id.* 162. Concerning the *Ventriloqui*, *Photius*, Patriarch of *Conſtantinople*, writes thus to *Theodatus Spatharus Candidatus*: "The Chriſtians and Divines have call'd the "wicked Spirit which ſpeaks in the "Belly of a Perſon *Engaſtrimythe*, "*Ventriloquus*, or ſpeaking from the "Belly. It deſerves to be lodg'd in "Ordure. Several *Greeks* have term'd "it *Enteromante*, others *Engaſtri*-"*mante*, a Diviner in the Guts." *Camer. Hiſt. Med.* t. 3. l. 2. c. 11.

(*d*) A Serving Man by the help of a Speaking-Trumpet, prevail'd on a Widow at *Angers* to marry him, adviſing her to it from her deceas'd Huſband. Le *Loyer*. p. 164.

Pope *Boniface* VIII. caus'd a Hole to be made in the Wall againſt Pope *Celeſtine*'s Bed, and him to be adviſ'd thro' a long Speaking Trumpet or Tube, to quit the Papacy if he would be ſav'd; which Pope *Celeſtin* accordingly did.

(*e*) The Cheat of St. *John*'s Head, was thus perform'd: Some Impoſtors fix'd a ſquare Table on five Pillars, one at each Corner, and one in the Middle, which laſt was a large Tube made of thick Paſteboard, painted to reſemble Wood; the Table had a Hole againſt this Tube, on which was ſet a Copper Baſon with a Hole in it alſo, on which was laid St. *John*'s Head made of thick Paſteboard, being hollow, and painted to the Life, with its Mouth open; and in it a ſort of Speaking Trumpet or Pipe, which run along the Cieling of the Room under the Cloſet where all theſe Implements were manag'd, and the Pipe ended at the Neck of this Head, ſo that a Perſon ſpeaking thro' it in the Chamber below, was diſtinctly heard thro' the Mouth of St. *John*'s Head in the Cloſet. Thus the pretended Diviner practiſing ſome ſuperſtitious Ceremonies to infatuate thoſe who came to conſult this Head, he conjur'd it in the Name of St. *John*, to anſwer what his Cuſtomer deſir'd to know; and propos'd the Difficulty in ſuch a loud Voice, as the Perſon in the under Room might hear it plain, and then anſwer thro' the Pipe, being in a manner told what he was to ſay. *The Solid Treaſure of Little Albert*. 77.

(*f*) *Anno* a *Carthaginian* and *Pſapho* kept Birds in Cages, which they taught to ſay', That *Anno* and *Pſapho* were Gods; and then let 'em looſe. *Loyer*. p. 175. 71. Another Cheat ſucceeded ill in a Trick almoſt like this. An Impoſtor at *Rome*, ſeeing a great Crowd of People got together in the *Campus Martius*, got up into a Fig-Tree, and from thence harangu'd the People, telling them, That the World would come to an end when he deſcended from the Tree, and that he

ſeduces and enjoys a Virgin (*g*). That makes a Man's hunch'd Back vaniſh at the moving of his Hand, becauſe the Bunch was an artificial one prepar'd by himſelf (*h*). How many wonderful Machines have we ſeen (*i*), which ſeem to be the Effects of Magic to thoſe who are not able to detect the Artifice! How many Beaſts have paſs'd for Conjurers, becauſe

ſhould be turn'd into a Stork. So coming down, and being in the midſt of the Crowd, he let fly a Stork; but ſo clumſily, that his Cheat being detected, he was carry'd to the Emperor *Antoninus* the Philoſopher, who pardon'd him. *Jul. Capitol.* in *the Life of Antonin.*

(*g*) *Æſchines* the Orator, Contemporary with *Demoſthenes*, ſays, *Epiſt.* 20. That one *Cimon* an *Athenian*, debauch'd a *Trojan* Virgin, who purſuant to the Cuſtom of that Country, went on her Nuptial Day to Bath herſelf in the River *Scamander*, and offer it her Virginity. The Story runs thus: This *Cimon* hid himſelf behind a Buſh, having his Head crown'd with Roſes, and when the young Woman in bathing herſelf pronounc'd theſe ſolemn Words, *Scamander, receive my Virginity* he came from behind the Buſh, told the young Woman, whoſe Name was *Callirhoa*, that he was *Scamander*, and enjoy'd her. Some time after the Woman, who really took him for the God of the River, ſeeing him by chance in the Street, ſhew'd him to her Nurſe crying out to her, there is *Scamander* to whom I gave my Virginity. The Nurſe, at theſe Words exclaim'd againſt the Cheat; and he finding 'twas not ſafe to ſtay there, immediately got on board a Ship, and made the beſt of his way.

(*h*) A Magician abated a Tumour by ſtroaking it with his Hand. This Swelling was only a blown Bladder. *World bewitch'd*, t. 4. p. 79. *Apuleius*, in his *Golden Aſs*, ſays, That he thought he had kill'd three Men; but found them only three Goats-skins which *Pampila* the Witch had caus'd to appear in the ſhapes of three Men.

(*i*) *Hiero* built a little Houſe, the Door of which was ſo contriv'd as to open at the lighting, and ſhut at the extinguiſhing of the Fire. *Le Loyer.* 57.

The Statue *Slatababa*, or the Golden Watch-woman, erected on the *Hyperborean* Confines in the Northern *Tartary*, mention'd by the Baron of *Herbeſtein*, a *German*, *de rebus Muſcoviticis*, had a Child on its Lap, and is of a prodigious height and bulk, and around it are ſeveral Trumpets and other Inſtruments, which are ſounded by the Winds, and make a continual noiſe which is heard at a great diſtance.

The Emperor *Charles* V. was preſented with an artificial Eagle, which flew for ſometime in the Air. *Le Loyer*, 58.

The *Pythagorean* Philoſopher *Archytas*'s Pigeon flew in the Air as tho' alive. *Id.* 56.

Luitprand, *l.* 6. *rerum in Europ. geſt.* tells us, That at *Conſtantinople*, adjoyning to the Imperial Palace, was a Pleaſure-Houſe call'd *Magnaure*, in which was a beautiful and magnificent Hall; where the Emperor *Conſtantine* receiv'd *Luitprand*, as Ambaſſador, in the following manner: The Emperor was ſeated on a very ſpacious Throne, on the ſides of which were two Braſs Lions guilt; before the Throne was alſo a Braſs-Tree guilt, whoſe Branches were cover'd with Birds of the ſame Metal. When I began, ſays *Luitprand*, to approach the Throne, the Birds in the Tree ſang, and the Lions roar'd. But what moſt ſurpriz'd me was, that being proſtrate on my Knees, and bowing very low to expreſs a profound Reverence to the Emperor, I inſtantly diſcern'd, that he was not where I left him, and that his Throne was rais'd to the Cieling of the Hall.

The Marble Tomb of *Helena*, Queen of

of *Adiabene*, or *Botan*, at *Jeruſalem*, cou'd not either be open'd or ſhut, unleſs on ſome particular Days of the Year; and ſays, *Pauſanias*, in *Arcadicis*, if an Attempt was made to open it at any other time, 'twou'd rather break than open.

Anthemius, both Architect and Engineer to the Emperor *Juſtinian*, mention'd by *Agathias* in his Hiſtory, *lib.* 4. being Caſt in a Law-Suit againſt *Zeno*, one of his Neighbours, to be reveng'd on him, fix'd up in ſeveral Places of his Houſe large Coppers or Cauldrons full of Water, which he ſtopp'd very cloſe at the top; and to all the paſſages into which the boiling Water was to evaporate, he faſten'd long Leathern-pipes, wide at the end where they were ſow'd to, or fix'd on the Covers, and growing narrower upwards in the ſhape of Trumpets; the ſmalleſt parts of theſe Tubes reached to the Joice and Beams of the Cieling of the Chamber where theſe Cauldrons were: He put Fire under them, and when the Water in them boil'd thro'ly, the thick Vapours and Smoak aſcended thro' the Leathern-pipes, and its free paſſage being interrupted by the ſtraitneſs of the tops of them, ſhook the Beams and Joice, not only of that Room, but of *Anthemius*'s whole Houſe, and alſo of that of his Neighbour *Zeno*, who believing it to be an Earthquake, made all poſſible haſte out of his Houſe for fear of being deſtroy'd.

A Goldſmith of *Paris* made a ſort of Silver Gally, that mov'd of itſelf on the Table, the Rowers in it rowing alſo; when it came to the end of the Table, it turn'd ſhort to the other ſide; and this it did five or ſix times. *Le Loyer*, p. 58.

At the charming pleaſant Seat of *Tivoli*, near *Rome*, were a great number of Water-works, which were admir'd by all. There were Organs which play'd of themſelves; a vaſt number of artificial Birds, which ſung; a Night-Owl, which ſometimes ſhewed itſelf and ſometimes ſhook its Head; when it appear'd, the Birds became ſilent and vaniſh'd; and when it diſappear'd, they began again to ſing. There was alſo a *Hercules* drawing his Arrows againſt a Dragon which was twiſted about a Tree, and the Dragon hiſs'd: Alſo a Figure of a Man which ſounded a Trumpet. *Id.* 59.

Nabis, Tyrant of *Sparta*, had a ſtrange Machine repreſenting a Woman richly dreſs'd, which mov'd of itſelf. He had, as *Polybius* tells us, caus'd it to be made reſembling his Wife *Apega*. When he wanted Mony, he ſent for ſome of the richeſt People of *Sparta* to his Palace, and urg'd ſeveral Reaſons to engage them to furniſh him; if they refus'd him, he ſaid to them, Probably, 'tis owing to the awkard Grace, with which I repreſent the Neceſſity I have of your Aſſiſtance, that I cannot get any thing of you; but I hope you will not refuſe the ſame Favour to a fine Lady who will entreat it of you. He then went to the Figure, which ſate in a Chair, calling the Woman, ſhe aroſe, and he taking her by the Hand, by little and little brought her to thoſe whom he had ſent for, and manag'd ſo, that they were embrac'd by the Statue, which being provided on the inſides of the Breaſts, Arms, Elbows and Hands, with ſharp Iron-points, very artfully conceal'd, ſhot them all out in the Action of imbracing the Men, and put them to ſuch tormenting Pains, that they were forc'd to yield to the Tyrant's deſire. *Id.* 58.

The Statue of *Memnon* in *Ægypt*, every Morning ſaluted the break of Day by a ſound, ſays *Pauſanias*, in *Atticis*. *Calliſtratus* adds, That it ſounded twice daily at Sun-riſing, in a joyful tone, and at the Sun-ſetting, in a doleful one. King *Cambyſes* being in *Ægypt*, commanded that this Statue ſhou'd be cleft thro' the middle; but yet the Artifice cou'd not be diſcover'd. *Le Loyer*, p. 57 ſays, That he had read in ſeveral old Commentaries, that before it was cleft, it ſaluted the Sun, by calling it King Sun, but afterwards it ſaluted it only by the Name of Sun.

becauſe admirably well taught (*k*)? And how many Men, by reaſon of their extraordinary Activity and Agility of Body, have had the ſame reputation (*l*), with thoſe Beaſts which ſhew ſo much skill? We have heard of a Prince who invented the Apparition of a Goddeſs, to furniſh him with a Pretence to ask, and obtain of the Women their Rings and

(*k*) An Elephant was taken for a Conjurer, becauſe on his Maſter's Order he ſearch'd for a thing, which he pretended, was ſtole from him, and amongſt a Crowd of People found it in the Pocket of him that had it. The Maſter, or one of his Companions had ſtole it into another Man's Pocket, and then by Signs which the Elephant was taught to underſtand, made him diſcover it. *World bewitched*, p. 79.

Alexander an Impoſtor, who liv'd in the time of the Emperor *Adrian*, made uſe of a *Macedonian* Serpent, eaſily tam'd, which he pretended to be the God *Æſculapius*, and by that means ſo perfectly well ſucceeded in his Deſigns, that after his Death, Sacrifices were offer'd to him. *Le Loyer*, p. 71.

Titus Livius, *Valerius Maximus*, *Plutarch* and *Appian* of *Alexandria*, tell us, That the General *Sertorius*, not being able any longer to contain the *Portugueze* in their Obedience, made uſe of a Hind, which he pretended came from *Diana*, and reveal'd all things to him.

At a large Town about half a League from *Cairo*, was a ſtroling Juggler, who had an Aſſe which was wonderfully taught: He made him Dance, and then told him, that the Great *Soldan* had reſolv'd on erecting a great Pile of Building, to which end he intended to imploy all the Aſſes of *Caire* to fetch Lime, Mortar and Stone. At which the Aſſe ſquatted down on his Belly, ſtretch'd out his Legs, and ſhut his Eyes as tho' he was dead. The Mountebank then deplor'd the Death of his Aſſe, and begg'd of the People to give him Mony to buy him another. After having gather'd ſome pieces of Mony, Ah! ſays he, he is not dead, but only feigns to be ſo, becauſe he knows that I am not able to keep him. Ariſe, adds he, but the Aſſe lay ſtill, nor could any Blows ſtir him; which his Maſter ſeeing, thus addreſs'd himſelf to the Spectators, "I inform you, Gentlemen, "that the *Soldan* has caus'd to be pro-"claim'd by ſound of Trumpet, that "the People are to come to Morrow "without the City of *Cairo*, to ſee the "moſt magnificent Sight in the World. "He will have the fineſt Women "mounted on Aſſes. At theſe Words the Aſſe roſe up, briſk'd up his Head, and prick'd up his Ears, in token of joy. "'Tis true, continues the Stroller, that the Captain of my Quarter has deſir'd me to lend him my "Aſſe for his Wife, who is old, driveling, toothleſs and ugly. At that the Aſſe ſhrunk in his Ears, and began to halt as if he had been maim'd or Lame, when ſaid the Maſter to him, "How! Do you then love beautiful "and young Women? The Aſſe bowing his Head, ſeem'd to have been inclin'd to have ſaid Yes. "Well then, "(the Stroller went on,) here are ſe-"veral fine Women, ſhew me then "her that pleaſes you the beſt. When the Aſſe went amongſt the Croud, and ſingled out from the Women, the handſomeſt, and the beſt dreſs'd, and her that made the beſt Figure amongſt 'em, and touch'd her with his Head. *Jo. Leo Africanus*

(*l*) A man caus'd a Basket in which he was, to be thruſt thro' with a Sword, and by his great agility of Body ſo avoided all the Thruſts, that he came out unhurt. *World Bewitch'd*, 475.

(*m*) *Dion*

and Jewels (*m*). From all which it follows, that unlearn'd, Simple, weak and ignorant People, thoſe who are Slaves to Prevention, and thoſe who are too Credulous, are very often bubbl'd by others who are ſubtle, dextrous, fraudulent, tricking deſigning Men, or Hypocrites.

I wou'd willingly end this Chapter here, if the Word Hypocrite did not engage me to ſubjoyn a ſmall Addition to it. I cannot eaſily forbear declaring what I think of Hypocrites, and what I have learn'd from Experience concerning them. Yes, I ſay, I affirm, I proteſt, that Hypocrites are more artful in the Invention and ſucceſsful execution of Cheats, than any other even the moſt intriguing Deceivers who make no uſe of Hypocriſy. A celebrated Devotee, who has addreſs enough to prepoſſeſs Mens Minds in favour of all that he ſays, gets more ground on 'em in a Day, than the ableſt of this Trade, who makes no ſhew of Devotion, can in a Year. An arrogant Hypocrite who is in eſteem and hearken'd to, will turn about at pleaſure, thoſe who eſteem and hearken to him, and ſubmit themſelves to his Empire. He makes 'em believe what he will: If they reſiſt, he need only call to his aſſiſtance Revelations and Apparitions. The weak Women, and the weak Men alſo; for there are but too many which deſerve that Name, (in compariſon with thoſe wicked Wretches in whom they blindly confide) inconſiderately ſwallow all whatever theſe Seducers ſay to 'em; becauſe that by the moſt ſtudy'd Appearances of Piety, they ſo delude them, that 'tis not poſſible for 'em to dive into their Hearts, and diſcover how great Villains they are. I have met but with too many Inſtances of what I ſay, and am ſo warm'd with Indignation againſt theſe Cheats, who make uſe of ſeeming Virtues, to enable 'em the better to commit real Crimes, that I ſhou'd ſwell this Chapter into a whole Book, if I ſhou'd ſet down here all that occurs to my Mind on this Subject. But fairly acknowledging, that in the Hiſtory which I am writing, 'tis not my Buſineſs to meddle with that of Hypocrites, I re-

(*m*) *Dionyſius*, the Elder Tyrant of *Sicily*, to drain Mony out of the *Syracuſans*, made them believe, ſays *Ariſtotle*, l. 2. *Oeconomicor.* that the Goddeſs *Ceres* had appear'd to him, and commanded him to tell the *Syracuſan* Women, that they ſhould bring into her Temple, all their Jewels and guilt Toys: They obey'd, and he took them all away, ſaying, the Goddeſs had lent them to him.

return to my Scheme, which obliges me to continue Monſieur *Ouſle* on the Stage.

CHAP. XVII.

The Artifices, Intrigues and Tricks of Ruzine *and* Mornand, *to divert themſelves, and take advantage of Monſieur* Ouſle's *inclination to believe all that was ſaid to him concerning Spectres, Phantoms, Ghoſts, and in general all ſorts of Apparitions.*

THE Reader may, if he pleaſes, remember, that I have told him in the Twelfth Chapter, that *Mornand* was a Witneſs to the Converſation betwixt Monſ. *Ouſle* and *Noncrede*, on the ſubject of Spectres, Phantoms and other Apparitions, and that this cunning Footman at that time, flatter'd himſelf that he ſhou'd be able to make ſome uſe of what he had heard; which we ſhall preſently ſee, and 'tis the uſe of which I promis'd to ſpeak, and which ſhall be the ſubject of this Chapter.

It being impoſſible for any Perſon to be more ſtrongly prepoſſeſs'd in favour of all Species of Superſtition, than Monſ. *Ouſle*, nothing was eaſier then to tickle his Vanity on that Subject. *Mornand* whoſe Character was that of a very Cunning Fellow, perfectly well acquainted with his Maſter's Weakneſs, and who had juſt then been afreſh inform'd how very ready he was to be bubbled with regard to whatever we call Ghoſts: invented ſeveral ſorts of Apparitions of them; ſome for Intereſt, and others for Divertiſement. He then began the Farce, with telling his Maſter, that his Chamber was haunted with Spirits, which made a terrible diſturbance and havock. He ſolemnly averr'd alſo, that he had purſu'd one of them, Sword in Hand, to the Garret, and that when he was juſt ready to run it into its Body, it flew out of the Window and turn'd into a Bird. That another of them had given him two violent ſlaps on the Face; with a hand ſo cold, that for three Hours he thought a piece of Ice had been left there. Having careleſly broken

a conſiderable piece of China, which his Maſter highly valu'd, becauſe extraordinary fine, and coſt him very dear, he made him believe that this Miſchief was done by one of theſe malicious *Dæmons*. And one Day having miſs'd the execution of his Maſter's Orders, by lying too long in Bed, he proteſted, that he had not ſlept the whole Night, by reaſon the Bed-cloaths had been continually torn off him, as faſt as he pull'd them back to cover him; ſo that this fatigue continuing till Day-break, he had not laid his Eyes together before Sunriſe. He having for a long time aim'd at another Chamber to gratify a vain Nicety, not at all agreeable to his Profeſſion, call'd in to his aſſiſtance the Stories of theſe pretended Ghoſts, and eaſily got his Lodging chang'd: For his weak Maſter never doubted the truth of theſe ridiculous and impertinent Stories. But to help on the Cheat, he himſelf fancy'd he had heard ſome extraordinary noiſes at the very time which his deſigning Valet had affirm'd the other to have happen'd; and this Varlet beſide, had the Impudence to tell his Maſter, that being one Night wak'd in ſurprize, by a frightful Dream, in which he fancy'd the Houſe on Fire, and ſome body juſt going to cut his Throat; the Fright which this put him in, produc'd in him ſuch violent Palpitations of the Heart, that they ſeem'd externally viſible: That theſe Pulſations laſted above half an Hour; that then he ſaw in his Chamber a great many different and ſtrange little Figures, by which he was ſurrounded on all ſides; that he thought of opening the Windows to take the Air; but that they were ſcarce open before they went out, ſeeming to be ſo many Specters; that he for ſome time kept them in ſight, but at laſt they vaniſh'd. To all this Monſieur *Ouſle* liſten'd with the utmoſt Attention, that he might not looſe one Word of a Story, in which he found ſo many things to ſupport the Extravagance of his Imagination. "Be not the "leaſt ſurpriz'd at this, my dear *Mornand*, ſaid he to him, "theſe Phantoms were nothing but the Productions of "thoſe numerous Pulſations of your Heart occaſion'd by "the Fright of your Dream. As many times as you re"ſpir'd, ſo many Souls iſſu'd from your Lungs." *Mornand*, who found matters perfectly anſwer his Expectation (for he forg'd this Story on purpoſe, to confirm his Maſter in his Opinion, that a Man produc'd as many wandring and ſtrolling Souls, as his Heart beat times; which he ſhew'd he believ'd by his Diſcourſe) anſwer'd that he did not doubt of the

the truth of it; "For, adds he, I now remember, that as "often as any Fear or Joy increas'd these Pulsations in me, "whilst I have been shut up in any close place, I have al- "ways seen or heard something which I was not us'd to "see or hear. I also feel some little Itchings on my Face "and Hands; doubtless, 'tis from these Souls of which you "speak, that these Noises and Motions proceed. But, Sir, "adds he, with an affected Simplicity and Credulity, hav- "ing been long without opening my Windows, probably I "shall suck in several of these Souls which I have produc'd, "which makes me think I feel within me certain Quakings "or Agitations, which I cannot help ascribing to these "Souls. Certainly, 'tis they which thus disturb and afflict "me. The Question then at present is, How to force 'em "out? for the Condition in which I am in, renders me very "uneasy; because I am apprehensive of some pernicious "Consequence which may result from it. Pray, Sir, what "wou'd you advise me to do, to free me from these trou- "blesome Guests?" This Question very much puzzled Monsr. *Ouste*, and I believe more able Men than he, wou'd not have been less put to it, to answer it. But yet being re- solv'd not to fall short in a Subject which so well hit his Taste, he did his best to come off with reputation. To rid his Man of this Plague, he then thought he cou'd not give him better Advice, than to take a good large Dose of Wine, in order to procure a long and sound Sleep; and to leave the Windows open whilst he slept, assuring him, that his Respiration wou'd expel these diminutive Souls out of both his Body and his Chamber. The Ques- on and the Answer, we see agreed perfectly well, the one being as impertinent as the other. The sly Knave seem'd to take the Expedient to be the best that cou'd be thought on. And accordingly was very well pleas'd with it, since to put it in practice, he got of his Master three Bottles of the best Wine in his Cellar, with an exemption from every thing but drinking and sleeping for the whole Day. When he was fall'n asleep, his deluded Master went from time to time into his Chamber, to see these little Souls issue out of the gorg'd Stomach of his happy Foot-man. He then took for these Souls, those Atoms which appear in the Sun-beams, and charitably drove 'em out at Window with his Hat.

I profess sincerely, that 'tis not without great Pain, that I recite such a ridiculous Piece of Extravagance as this;

but

but the Laws of Hiſtory requiring that I relate plainly, and without any Ornament, what I know; I think, I ought not to conceal any ſuch Circumſtance, how ridiculous ſoever it may be, ſince alſo it contributes to prove the truth of the Character which I have in the beginning of this Work given Mr. *Ouſle*, when I repreſented him ſo abandon'd to Viſions and Superſtition, that any body might make what Impreſſions they pleas'd on him, provided, they accommodated themſelves to his fooliſh Prejudices. Beſides, this Story may perhaps be of ſome uſe to diſpoſe thoſe who perceive themſelves inclin'd to Superſtition, to abhor it, when they ſee by the Example of our unhappy Viſionary, to what Follies it may lead them, when they ſuffer it to prevail. Some will perhaps imagine, that it is but a Tale form'd for Diverſion. But to prevent any ſuch a Thought, I only intreat them to examine the Conduct of Superſtitious Men, and thoſe who lightly believe whatever is ſurprizing or extraordinary that comes to their Ears, who fooliſhly ſwallow as ſo many inconteſtable Truths, I know not how many Fables, which they meet with in certain Books, compiled to abuſe the Credulity of weak Minds; and I flatter myſelf that this Story will not appear impoſſible.

Thus Monſieur *Ouſle* came to be fully perſuaded, that *Mornand* did not doubt of the Apparition of Spirits, and that which brought him to the more ready belief of them, was, that he affirm'd, that he had been ſeveral ways tormented by them. So that this Varlet had nothing to do but to work on the Credulity of his Maſter, in order to bubble him, and divert himſelf, which he did not fail to do, as we ſhall preſently ſee.

No part of Monſieur *Ouſle*'s long Diſcourſe, which I have recited, made ſo great an impreſſion on his Man, as his Account of that wonderful Notion, That in *Guinea*, the Natives when they loſt any thing, never enquir'd after the Thieves, becauſe they never accus'd any but the Dead of thoſe Facts. He then concluded, that his Maſter believing that Souls might come hither to commit Robberies, he ſhou'd not meet with any great difficulty to render them criminal and reſponſible for what he ſhou'd ſteal. The Reader doubtleſs, will immediately believe, that he reſolv'd to rob his Maſter, and thence will not fail to think, that he was a Villain which deſerv'd the ſevereſt Puniſhment

which

which Justice bestows on Domestic Thieves. 'Tis true that his Master's foolish Opinion drew him into a Temptation of Stealing; but the Theft which he had projected did not to him appear so criminal, that he thought himself without a shift to palliate and render it less odious. This bold Project then, was thus undertaken, manag'd and executed.

Speaking of *Ruzine* in the first Chapter of this History, I observ'd, "That she, like her elder Sister *Camilla* accommodated herself to the Humours of her Father and Mother; but what the former did out of Simplicity, she did out of Design; that she was subtle, and always pursu'd her Ends; and that we may venture to say, that she in a sort banter'd the whole Family." So that *Ruzine* and *Mornand* being very near of the same Character, that is to say, Sly, Cunning and Tricking; they also agreed perfectly well together. They intrusted each other with all their Intrigues, the one attempted nothing without consulting the other, and they mutually help'd forward each others Design. *Mornand* then did not fail to give *Ruzine* the particulars of the great Conference above-mention'd, and of what pass'd betwixt him and Monsieur *Ousle*, concerning the Souls produc'd by the Pulsations of the Heart, nor did he forget to make her thro'ly sensible of this poor Gentleman's Opinion, That the Souls of the Dead came hither to rob the Living. They then resolv'd to turn this whimsical Notion to their Advantage. *Ruzine*, like most Children, made no scruple of cheating her Father, for her own Interest, persuading herself, that what belong'd to one, belong'd also to the other; and *Mornand* being a Servant of very loose Morals, whenever the Question turn'd on carrying on his Interest at the Expence of that of his Master, never scrupled bearing his part in the Cheat, because, by Reasons founded on very ill Principles, he readily concluded, that he committed no Robbery on the Father, whilst an Accomplice with one of his Children.

Whilst they were then contriving how to reduce these such excellent Maxims into Practice, Monsieur *Ousle* receiv'd a very considerable Sum of Mony; the Papers which have been handed to me concerning this Payment, do somewhat differ amongst themselves. One makes it Twenty thousand Crowns; another will have it but Fifty thousand Livres; and a third, but Forty. But however it was, all of them agreed, that there was in this Payment a Bag of a Thousand

Thouſand *Louis-d'ors*, contain'd in the Drawer of a Scrutore. *Ruzine* ſaw him receive this Sum, and lay that charming Bag in this Drawer, and the reſt in an Iron-Cheſt. 'Twas then againſt this Bag that they levell'd their Batteries; that they reſolv'd to make uſe of Spectres and Phantoms to ſteal it with Impunity; and in order to ſucceed in their Project, without fear of ever being in the leaſt ſuſpected of this bold Stroke, they concerted Meaſures together to manage all ſo well as to prove invincibly to Monſieur *Ouſle*, that the Soul of ſome Defunct had committed this Robbery.

But before proceeding ſo far, they thought it proper to skirmiſh a little, I wou'd ſay, to begin with the Prologue of ſome Apparitions that ſhou'd convince him that the Spectres aim'd at, and had ſome Deſign againſt him. To this end *Ruzine* took care to get a falſe Key made to his Cloſet, the Place where he ſpent moſt of his Time; for he only lay in his Bed-chamber, and frequently paſs'd the whole Night in his Cloſet on a Couch ſet there to repoſe himſelf on. By the help of this Key, 'twas eaſy to impoſe on him with regard to the appearances of Ghoſts. Of ſeveral Tricks which they play'd him, and which came to my knowledge, I ſhall only ſingle out ſome, in order to come to the principal one, to which all the reſt tended, that is, to the ſucceſs of the projected Attempt on the Bag with a Thouſand Piſtols.

One Night when Monſieur *Ouſle* was quietly reading in his Cloſet, the Bolts of the Door ſhut of themſelves, and that with a Noiſe which ſo affrighted him, that 'twas a long time before he dar'd venture to open 'em. This was a Stratagem of *Ruzine*'s, who getting into his Cloſet by her falſe Key, whilſt her Father was abroad, faſten'd a Thread to each of theſe Bolts, with which ſhe could eaſily ſhut them on the outſide, and then pull away the Threads, that nothing might be left to diſcover this Deceit. If we thro'ly examine a great many Tales of Specters and Spirits which are told, we ſhall find that they are not in the leaſt better grounded, than this of the Bolts, which ſeem'd to ſhut of themſelves; but few People being inclin'd to examine theſe Stories, and even moſt taking pleaſure in believing them; the ſpreading of ſuch Follies will not quickly be ſtop'd.

Monſieur *Ouſle* was extremely diſturb'd at this ſurprizing Adventure; and alſo fancy'd he ſaw ſeveral extraordinary things, which really he did not ſee. On

On the next Day, when he entred into his Closet, he met with something which affrighten'd him yet more than the Bolts: All his Books which treated of Specters and Phantoms, were orderly dispos'd on the Floor, and every one of them open to a place which related some famous Instance of the appearance of Ghosts; the Bolts then again shut of themselves, or rather, by the same Trick which *Ruzine* had before made use of; on which he expected, that the Ghosts of all his dead Relations and Friends shou'd pour in upon him, and torment him at their pleasure. But yet no part of that which he fear'd happen'd; for *Ruzine* and *Mornand*'s Artifices cou'd not proceed so far.

At another time, entring his Closet, he saw the Stools walk, and the Tables move; all which was done by means of some Strings which *Ruzine* and *Mornand* mov'd on the outside, and pull'd back to 'em afterwards.

They farther contriv'd to trace on a very large Sheet of Paper, the most magical and most whimsical Figures in *Agrippa*'s *Occult Philosophy*, the *Clavicula Salomonis*, and the *Grimoir* or *Black-Book*, with the pretended Signatures of the Devil, plac'd at the end of the last, to terrify simple People: They then laid these Figures so as to be the first Object which occurr'd to his sight as soon as he came in. This was a fresh Fright, which terribly perplex'd him. But what is surprizing, is, that he was so far from fearing to stay in his Closet, that on the contrary, he was affected with I know not what pleasure of being there: 'Tis easy to gues the reason, 'twas because it gratify'd his Prejudice.

Ruzine resolv'd to hazard the execution of a much bolder Design, in order to prevent this poor Man's accusing any other than the Souls of the Dead, of any thing which shou'd happen, which was the end and design of all their Cheats. She then undertook to assume the shape of a Ghost herself, and to conceal herself in that Figure in a corner of his Closet, when she was sure he wou'd not be there, and suit her Management to his Opinion. *Mornand* at first thought this Attempt extremely rash; but she encourag'd him, by alledging, That the worst which cou'd happen, was, her Father's knowing her in that disguise; which if he shou'd, she wou'd aver, that she assum'd that shape for no other reason, than that by disabusing her Father's Credulity on the Subject of Apparitions, she might prevent his being any longer exposed to those Terrors which disturb'd his repose, and which might

might be of dangerous conſequence to him, and all his Family. This Conſideration prevail'd with *Mornand*, who allow'd it very reaſonable, and very judicious; for which reaſon he contributed his utmoſt addreſs to forward its ſucceſs, which prov'd as ample as they cou'd deſire; for Monſ. *Ouſle* was ſo terribly affrighten'd at the ſight of this diſmal Spectre, that he ran away from it as faſt as he was able. The Abbot *Doudon* alſo, who at a Window ſaw his Phantomiz'd Siſter, ſtealing under it, to eſcape being caught in the Fact, was ſo chill'd with fear, that he fell in a Swoon. But 'tis worth obſerving (a thing very uncommon, to ſee an Intrigue ſo well concerted by a young Girl and a Footman) that the firſt Motion the pretended Spirit made, before taking any Jumps, or cutting any Capers, was, even before Monſieur *Ouſle*'s Face, to ſeize a Watch which lay on the Table, to the end that never being able to find it, he ſhould thence conclude the Spectre to be one of thoſe which came from the other World on purpoſe to ſteal. 'Twas certainly impoſſible to have carry'd on a Deſign better, or take more proper Meaſures to render it ſucceſsful. Accordingly the poor Gentleman, againſt whom it was levell'd, without the leaſt oppoſition, fell into this Snare, and that without ever even in the leaſt ſuſpecting it. But really it was needleſs to practice ſo many artifices to deceive him; his ridiculous Prepoſſeſſion ſupplyed whatever might be wanting in thoſe who aim'd at puſhing either their Intereſt, or Diverſion at his expence. This is what all, who like him give way to the ſame Follies, ought to expect. Whenever deſigning Knaves have Art enough to play their Parts well, they get what they pleaſe of 'em; they draw them into the Snares which they lay for them; they make them believe even what is moſt incredible, and after having diverted themſelves with their Credulity, frequently make them the Subject of their Stories, to entertain others. This is the common Fate of weak, ſimple, ignorant Men and Fools. Thoſe who flatter them, who encourage them in their weakneſs, ſimplicity, ignorance and folly, never fail of doing them juſtice abroad, that is, telling the World what they are. 'Tis true, *Ruzine* and *Mornand* carefully avoided expoſing Monſieur *Ouſle*, becauſe 'twou'd have been to have reveal'd their own Cheats, which might have prov'd of fatal Conſequence to them; but had not their Fear on this account reſtrain'd 'em, they had undoubtedly done it as well as others.

Proceed

Proceed we at last to the catastrophe of these Intrigues. The Day before the grand Design was to be executed, *Ruzine* found a way to set in Motion (even before her Father's Face) the Scritore, in which was the Bag with a Thousand Pistols, which was the first Mover of all their mention'd Stratagems. 'Twas again by the help of small Strings dextrously adjusted, which she drew from without the Closet. Seeing this Scritore move in this manner, our Dreamer with Admiration follow'd it, and seem'd amaz'd at these Wonders. It appear'd by the Sedulity with which he consider'd this Motion, that he was pleas'd with it; because it serv'd to confirm him in his Opinion, that the Spirits and Souls which appear'd daily, did a Thousand wonderful things, which the Incredulous wou'd not look on as Fables, if they saw what he then saw. The poor Man was very far from thinking, that his Cabinet took these walks for no other reason than in a short time to prepare the way for his Bag with the Thousand Pistols.

Accordingly, the next Day, sometime after he was gone abroad, every thing was put into disorder in his Closet; a great many Sheets of Paper were scatter'd about, scribled o'er with Characters, which he did not understand, and which those who wrote 'em knew no more of than he; all his Books were dispers'd in different places; the Chairs turn'd upside-down, one upon another; a Looking-Glass was broken into a thousand pieces, the Windows, which he had left shut, were all open, as were also the Drawers of the Cabinet (for *Ruzine* had also gotten a false Key of that) the Bag with a Thousand Pistols vanish'd, to make room for several Coals: It went away with *Ruzine* and *Mornand*, not out of the Windows, but at the Door which they open'd and shut at their pleasure, having a Key to it. In what astonishing surprize, in what dismal fright, was Monsieur *Ouste*, when coming into his Closet, he saw this fatal Disorder, and his *Louis-d'ors* chang'd into Coals! But then recollecting what had pass'd for several Days, he did not in the least doubt, but 'twas some thieving departed Soul, which had committed this Robbery, and made all this Ravage. The two real Thieves were secure; for very far from suspecting them, he immediately went to *Mornand*, and told him his Misfortune; but in the Narration of all that happen'd to him, he laid a particular stress on the authentick Proof which this Adventure gave him of the Existence of Ghosts.

Ghoſts, and the Miſchiefs which they did. *Mornand*, who was perfectly well prepar'd for this Relation, acted to the utmoſt of his power, the part of an amaz'd, afflicted and credulous Man. " Ah! ſaid Monſieur *Ouſle*, where is my " Brother now? how much do I wiſh that he was here, " that I might give him a ſenſible and palpable Demonſtra- " tion of what I have ſo many times told him, and he wou'd " never believe!" The Footman, who did not think fit that *Noncrede* ſhou'd be inform'd of the ſtealing of the Thouſand *Piſtols*, becauſe he had reaſon to fear leſt this diſcerning wiſe Man wou'd not be inclin'd to charge this Fact on the Souls of the Dead, but at laſt diſcover which were the Souls of the Living that had play'd this Prank; adviſ'd his Maſter not to talk of this Adventure, remonſtrating to him, that ſay what he wou'd, the other wou'd give no credit to it, and that beſides, the loſs of ſuch a conſiderable Sum, wou'd render the Family very uneaſy; ſo that this Affliction in conjunction with Incredulity, wou'd provoke him more than ever, to call him a ridiculous Viſionary. Monſieur *Ouſle* yielded to this Remonſtrance; but conſider'd, as we ſhall ſee, how to find ſome Expedients to eſcape the ſame Danger for the future, and to arm himſelf againſt Spectres, Phantoms and Ghoſts.

CHAP. XVIII.

Which informs us what Monſieur Ouſle *did to deliver himſelf from the pretended Spectres, Phantoms and Ghoſts which tormented him.*

MOnſieur *Ouſle*, being very ſenſible of his Loſs, cou'd not bear any Raillery on that Head. Not that he was Covetous, he was never accus'd of it; but on the contrary did every thing generouſly, without being concern'd at the Expence. But in ſhort, it being certain, according to his Notions, that the People of the other World had robb'd him of a conſiderable Sum of Mony; and it being very natural for him to conclude, that others of 'em might attack his Iron-Cheſt: He conſider'd this as well as I do now;

and this Reflection engag'd him to provide againſt being caught again by theſe thieving Spirits.

Alas! the poor Man had no other Meaſures to have taken by way of Precaution, but only not to have been ſo Credulous: He needed only once to have conſider'd, that the Souls which are either happy or miſerable, are wholly uncapable of playing any ſuch Tricks: The firſt, becauſe they will never be extravagant enough to attempt them: The ſecond, becauſe they have neither the power nor liberty for ſuch things. If he wou'd but have been ſo impartial to have heard and weigh'd the Reaſons which might have diſabus'd him, he wou'd have gueſs'd the Authors of the Trick which had been play'd him; or at leaſt, have aſcrib'd it rather to the Souls of the Living, than thoſe of the Dead. But he was incapable of being convinc'd by Reaſon; for his Prepoſſeſſion, produc'd and maintain'd by his paſt and daily Reading, without being ever concern'd to diſtinguiſh Truth from Falſhood, had render'd him ſo Superſtitious, that nothing appear'd to him Judicious, good Senſe, or Reaſonable, but what was favourable to Superſtition. This is ſo true, that to cure the Evils which he fear'd from Ghoſts (a Fear which may juſtly be term'd Superſtition) he ſought after no Remedies or Preſervatives, but ſuch as were Superſtitious.

The Day after the loſs of his Thouſand Piſtols, he roſe very early to conſult his Books, to learn thence what he was to do to prevent being tormented by Spectres and Phantoms. He was unlucky in what he firſt read; for he found what he did not ſearch for, I wou'd ſay, the Art of making frightful Spectres appear, by a Man's Head, by Putrefaction turn'd into Flies, and then into Dragons (*a*). He rejected this impertinent Experiment, not becauſe he thought it ſo; but becauſe far from deſiring to ſee Spectres, he was ſo tir'd with, and had ſuch averſion to them, that he deſir'd nothing but their flight from his Houſe never to return. He then fell to reading what was more proper for his Deſign. He at laſt found what he look'd for; for there's no

(*a*) The Ancients ſay, That the hinder part of the Head is its firſt and principal part; that it forms Worms in a little time after the Death of a Man, that in ſeven Days they become Flies, and that in fourteen, they change to Dragons, whoſe biting is inſtantly mortal. If we take one of theſe and boil it up with Oyl of Olives, form it into a Light, whoſe Wick is to be part of a Winding-ſheet, and fix it in a Brazen-Lamp, we ſhall ſee horrible Spectres. *Admirable Secrets of Albertus Magn.* l. 2 p. 160.

(*b*) Dew

no scarcity of Superstitious Practices both for and against Spectres; and it being only against these Ghosts that he desir'd to be instructed, he took only what serv'd his Design. He found then, that he needed fear nothing of that Nature, if he wou'd arm himself with Dew-Cakes and Honey (*b*); or if he laid Pursslain on his Bed (*c*); if he wore a Diamond on his Left-arm so as that it touch'd his Flesh (*d*); or a Chrysolite Set in Gold (*e*); or if he plac'd at the entrance of his Chamber a Nail drawn out of a Bier, or some Grave (*f*); lastly, if he carry'd in his Hand Nettles, and another Herb call'd Milfoil (*g*).

Monsieur *Ouste*'s late Loss going very near him, particularly for fear it might be follow'd by others more considerable; he thought that he cou'd not be too well provided against any future Danger of that kind; for which reason he so bestir'd himself the whole Day, that at Night he was provided with all these Defensive Arms; and consequently thought himself secure against the Attacks of the most daring and impudent Souls of the other World.

He then boldly lay in his Closet, and rose very well satisfy'd in the Morning, because nothing had disturb'd his quiet Sleep. This was enough fully to convince him, that all his Superstitious Practices infallibly produc'd what they pretended. But yet 'tis certain, that if he was not disturb'd by any Phantom, 'twas because that neither those of the other World, nor those of this, had any thoughts of tormenting him: Those of the other World had something else to do, than to Leap about and cut Capers, turn the Furniture Topsy-turvy, slap People on the Face, roul about in the Garrets, knock against the Walls, and at the Doors,

(*b*) Dew-Cakes with Honey were given to those who entred *Trophonius*'s Cave, to free them from any Mischiefs from the Phantoms which shou'd appear. *Le Loyer*, p. 136.

(*c*) *Balbinus* says, That where Pursslain is laid on the Bed, those in it will not be disturb'd by any Vision that Night. *The Admirable Secrets of Albert. Magn.* l. 2. c. 142.

(*d*) A Diamond fasten'd to the Left Arm, so as to touch the Skin, prevents all Nocturnal Fears. *Cardan. de subtilitate*, l. 7.

(*e*) To expel Phantoms, and rid People of Folly, take the precious Stone Chrysolite, Set it in Gold, and let them wear it about 'em, *Albert. Mag. admir. Secrets*, l. 2. c. 100.

(*f*) According to *Pliny*, l. 34. c. 15. the Ancients believ'd that a Nail drawn out of a Sepulcher, and plac'd on the Threshold of the Bed-chamber Door, wou'd drive away Phantoms and Visions which terrify'd People in the Night. *Le Loyer of Spectres* p. 326.

(*g*) *Herbam urticam tenens in manu cum mille-folio, securus est ab omni metu & ab omni Phantasmate*: Trinum Magicum, *p.* 169.

move the Chairs, put out the Candles, and play I know not how many boyiſh Tricks, believ'd by weak Women, who impoſe 'em on Children, and they growing up, are ſure to believe them, and make others believe 'em alſo. As for the Phantoms and Ghoſts of this World, which had ſo often diſturb'd him, I wou'd ſay *Ruzine* and *Mornand*, they were the more inclin'd to let him reſt, becauſe they aim'd at nothing themſelves but quietly enjoying the Bag with the Thouſand Piſtols, which they divided betwixt them with as little ſcruple, as if Juſtice had intitl'd them to their Shares. *Ruzine*'s part was above the half, to which *Mornand* readily conſented for the eaſe of his Conſcience, becauſe ſhe was the Daughter of him that was robb'd; as tho' the ſurplus of that half had been ſuch a Reſtitution as render'd him the lawful Poſſeſſor of the remainder. Let us at preſent alter the Decoration of the Theatre of our Hiſtory, becauſe Monſieur *Ouſle* is going to repreſent to us different Parts from thoſe which we have ſeen: I call 'em different, becauſe they relate to other Subjects; tho' they perhaps agree in that Particular, that he ſtill in them will ſhew himſelf a Superſtitious Extravagant.

CHAP. XIX.

Critico-comical Reflections ſent to Monſieur Ouſle *by his* Genius, *or the Stratagem made uſe of to diſſuade his believing what he did concerning the Power which* Judicial Aſtrologers *aſcribe to the Stars.*

TO tell the Reader that Monſieur *Ouſle* believ'd what was ſaid by thoſe who profeſs'd *Judicial Aſtrology*, is not ſurprizing or incredible, and that for two Reaſons; the firſt is, Becauſe he was, as we have ſeen, one of the Men in the World which gave the moſt way to Superſtition. The ſecond is, That we daily ſee many People, who tho' not ſo thro'ly infatuated as he, yet are not any leſs than he was, prejudic'd in favour of all that tends to *Judicial Aſtrology*, which I ſhou'd term a downright Cheat, if I had not a ſort of

of Reſpect for certain Great Men, who have been fond of diſplaying a great deal of Learning and Pains to prove its Validity. If I ſhou'd venture to call it a Cheat, without proving the Juſtice of ſuch a diſguſtful Name, they wou'd doubtleſs ſeem angry with me; I ſay they wou'd ſeem ſo; for their Learning and good Senſe will be my Security, that their private Thoughts wou'd juſtify my uſing that Expreſſion; beſides which, I preſume to add, that in their Writings they are more ſollicitous to ſhew their great Ability, than to lay down real Truths; 'tis thus that I think; but Monſieur *Ouſle* is not of the ſame Opinion. He gave ſo much Credit to *Judicial Aſtrologers*, that he look'd on their Predictions to be either Commands which he irreſiſtably obey'd, or Prohibitions which reſtrain'd him from doing any thing, how ſtrong ſoever the Reaſon might be that engag'd him to do what they forbid. He gave conſiderable Sums to have his own Nativity punctually Calculated, as alſo thoſe of his Wife and all his Children (for in Horoſcopes Mony has a much better Influence than the Stars, which they plentifully beſtow on whom they pleaſe.) Amongſt all the Genitures of his Family, there were two which puzzl'd and diſturb'd him, and which occaſion'd what we are coming to: Theſe two Horoſcopes were that of *Camilla*, and that of *Ruzine*: The one affirm'd, that the firſt ſhou'd be marry'd to a conſiderable Lord; and the other, the ſecond Daughter ſhou'd, be a Nun. But the former ſeem'd to be, and really was, very far from the advancement which her Stars had predicted; and the latter made no ſcruple of declaring that ſhe had no Averſion to Marriage, and in ſhort, to being Wife and Miſtreſs in her turn: and her Mother was at leaſt as deſirous of it as ſhe, by reaſon ſhe lov'd her with a Tenderneſs far exceeding that which ſhe had for the reſt of her Children, and deſir'd nothing ſo much as to ſee her well ſettled, that is, marry'd to a Man that ſhe lov'd, and by whom ſhe was lov'd, and who by his Profeſſion and Eſtate, might render her as happy as ſhe cou'd wiſh and hope to be. There was a Perſon thus qualify'd in every Particular, who had long made the moſt preſſing Addreſſes, without being ever able to prevail on Monſieur *Ouſle* to hearken to him, and that by reaſon of the diſagreeable Predictions of her Horoſcope: He Arguing as thoſe uſually do who give way to theſe ridiculous Infatuations, That if ſhe ſettled herſelf in contradiction to the

Stars, ſhe wou'd for the remainder of her Life be cruſh'd by their malignant Influences. Madam *Ouſle*, who like a very Judicious Woman, or at leaſt much wiſer than her Huſband, believ'd that the Stars did not at all intermeddle with our Affairs, or that if they wou'd interpoſe, they are not ſo intelligent, as that we ought to take their Advice, and execute their Orders; ſhe, I ſay, one Day talk'd with *Ruzine* and her Lover on all that had paſs'd on this Account: This Lover, whom I ſhall call *Belor*, was a Man of a perfect Good-nature, and very agreeable Humour, and had long apply'd himſelf to the Study of the neceſſary and curious Sciences. In his youngeſt Days, I wou'd ſay, about the time he come from School, he ſeriouſly apply'd himſelf to the Study of *Judicial Aſtrology*, and had frequently been cheated by thoſe who make a gainful Trade of it; but afterwards Age ripening his Judgment, and being conſequently better able to diſtinguiſh Error from Truth, he ſo perfectly diſcern'd the Falſity and Folly of this Science, or rather of this fraudulent Juggle, that he continually engag'd againſt the Aſtrologers, both in his Diſcourſe and Writings. Amongſt other Books which he compiled on this Subject, was one intitul'd *Critico-comical Reflections on the Power and Effects attributed to the Planets, Cæleſtial-Signs, Comets, Eclipſes; on the ridiculous Temerity of Horoſcopes; on the chance Predictions of Almanacks; on the pretended Virtues of Taliſmans; and in general, on all the Chimera's and Impertinencies of* Judicial Aſtrology. In this Piece he particularly apply'd himſelf to treat theſe Subjects in a manner which was equally forcible, diverting and comical: For, ſaid he, this ſort of *Aſtrology* does not deſerve to be ſeriouſly handled, 'tis ſo Ridiculous, Chimerical and Impertinent: He mention'd this Tract to Madam *Ouſle* and her Daughter in Converſation with them on the Horoſcopical Reaſon which Monſieur *Ouſle* alledg'd for not conſenting to marry his Daughter *Ruzine* to him. After he had given them the particulars of the Contents of his *Reflections*, they all Three agreed, That perhaps it might turn to account if they cou'd cauſe the deluded Monſieur *Ouſle* to read them: But yet Madam *Ouſle*, perfectly acquainted with her Husband's Temper, concluded that he wou'd never caſt an Eye on theſe Conſiderations, if ſome ſecret way were not hit on to engage him to it; and that 'twas neceſſary to make uſe of ſomething aſtoniſhing, prodigious and extraordinary, to

make

make him look into this Work; for, adds ſhe, there is more reaſon to hope for what we wiſh from this Conduct, than from the Performance itſelf, be it never ſo excellent. This Advice was approv'd, and they all conſider'd how to execute it. To which end, they agreed, according to the Advice of *Ruzine*, to take in the aſſiſtance of *Mornand*; for, as we have already ſeen, ſhe was well acquainted with his Abilities: He was then call'd, and enter'd into the Secret. The Project then in ſhort, was, That *Belor* ſhou'd touch over his *Reflections*, that they ſhou'd appear to be written particularly for Monſieur *Ouſle*, that after cauſing them to be tranſcrib'd in a very legible Hand, they ſhou'd be made up in an extraordinary manner, with this Direction: *To Monſieur* Ouſle *from his Genius*; that on an Evening when Monſieur *Ouſle* ſhou'd be in his Cloſet, talking with the Abbot *Doudon*, which frequently happen'd, *Mornand* ſhou'd at the top of the Chimney throw down ſome Artificial Fire, and after it the Pacquet; but the whole to be done with great Caution, and the utmoſt Dexterity. Theſe Meaſures thus taken, were ſome time after ſo ſucceſsfully executed, that the good Man and his Son were fairly caught in the Snare. 'Twou'd be uſeleſs here to run into the particulars of the execution of this Stratagem; 'tis enough to ſay, that when the Pacquet fell into the Room, both Father and Son were equally diſturb'd, affrighted and aſtoniſh'd; after recovering themſelves out of this Trouble and Fright, they took up this wonderful Pacquet, and the Superſcription charm'd, as it really hit them very well; for they were not unacquainted with whatever had been ſaid of Genius's; they were not ignorant, I ſay, that Authors aſſert, they are Souls ſeparated from the Body (*a*); Beings betwixt the Gods and Men (*b*), Creatures which fill the infinite Space betwixt God and us (*c*). That every Perſon has

(*a*) According to *Apuleius*, the Soul ſeparated from the Body, is call'd a *Genius*. *World Bewitch'd*, p. 23.

(*b*) Thoſe have done a great Service to Philoſophy, who have eſtabliſh'd Mortal Creatures betwixt the Gods and Men, to which may be aſcrib'd whatever ſurpaſſes Human Weakneſs, and does not come near the Divine Greatneſs. Count *Gabalis*, p. 70, 71.

(*c*) Philoſophers are puzzled with this Infinite Space which is betwixt God and Men, and fill it with *Genius's* and *Damons*. *Fontenell's Hiſtory of Oracles*, p. 74.

(*d*) *Plu-*

one of his own (*d*). That Cities, Provinces and Nations, &c. have also their particular Ones (*e*); that they have been believ'd to be Gods (*f*); That to know One's Genius, one must be born at a particular time (*g*). To conclude, they were perfectly well acquainted with what had been said of that of *Socrates* (*h*), of which Antiquity has made

(*d*) *Plutarch* says in the Life of *Mark Antony*, That there was an *Ægyptian* Magician, which inform'd *Anthony* when Triumvir, that his *Genius* was vanquish'd by that of *Octavius Cæsar*, and that *Anthony* intimidated by this Warning, retir'd into *Ægypt* to *Cleopatra*. *Le Loyer of Spectres*, p. 75.

(*e*) Cities and Provinces have their *Genius's*, as also have Rivers and Springs: the *Genius* and God of Fairs, of Houses, says *Arnobius*, l. 4. *Adverſ. gent.* was call'd *Lateranus*. The conferring Gods, according to *Arnobius*, *l. 5. Adverſ. gentes.* were looſe and libidinous, and committed uncleanneſs with Women like *Incubuſes*. The *Romans* held, that one of them in the Houſe of *Tanaquil*, *Tarquin's* Wife, impregnated her Slave *Ocriſia*, and begot on her *Servius Tullius*, who was afterwards King of the *Romans*. *Le Loyer of Spectres*, p. 75.

According to *Pauſanias*, the *Eleans* ſaw their *Genius* in the ſhape of a naked Infant, at the Head of their Army fighting againſt the *Arcadians* their Enemies; and immediately after the Victory it turn'd into a Serpent, which was ſeen to ſlide into a Cave, where in memory of this ſignal Benefaction, the *Eleans* erected a Temple to it, and rank'd it amongſt the number of the Gods which they worſhip'd. *Learned Incredulity*, p. 75.

(*f*) The *Genius's* were thought to be Gods, in whoſe Tutelage every Man remain'd from the Moment of his Birth: This is *Cenſorinus's* Definition of *Genius's* in his Tract *De die Natali*; for which reaſon the *Tuſcan* Prieſts call'd them *Conſimes*, or Accomplices, becauſes ſays *Arnobius*, l. 3. *Adverſ. gentes*, they were born and die with us. *Le Loyer of Spectres*, p. 201.

(*g*) 'Tis an Obſervation of ſome very Superſtitious Perſons, mention'd by the Jeſuit *Thyræus* in his Book *De Apparitionibus Spirit.* c. 14. p. 346. That all the Children born on the Days of the *Quatuor Tempora*, generally bring with them their Cauls and Membranes, and may more eaſily than others come to the knowledge and familiarity with their *Genius's* which are deſtin'd for their Conduct; of which Privileges thoſe alſo may boaſt, according to *Ptolemy*, *Quadrip.* l. 4. c. 13. *textu* 18. who have the Moon for the Miſtreſs of their Actions in conjunction with Sagittary or Piſces in the Scheme of their Nativity. *Naude's Apology*, p. 220.

(*h*) *Apuleius* wou'd have the *Genius* of *Socrates* to be a God; *Lactantius* and *Tertullian*, that it was a Devil; *Plato* ſays, 'twas inviſible; and *Apuleius*, that it might be viſible: *Plutarch*, that it was a Sneezing either on the left or right ſide of the Noſe, according to which *Socrates* preſag'd a happy or unhappy Event of the Undertaking: *Maximus Tyrius* ſays, 'twas only a remorſe of Conſcience, which check'd the impetuous Violence of his Nature; and which was neither heard nor ſeen, but by it *Socrates* was reſtrain'd and prevented from doing any ill: *Pomponatius* ſays, 'Twas a Star which was predominant at his Nativity: And laſtly, *Montagne* is of Opinion, That it was a certain Impulſe on the Will, which offer'd itſelf to him, without giving him verbal Advice: As for me, I think they may as truly ſay, That this *Damon* of *Socrates*, which was to him, *in rebus incertis proſpectator, dubiis præmonitor, periculoſis viator*, was nothing but the good Rule of his Life, the wiſe Conduct of his Actions, the Experience he had of Things, and the reſult

made ſuch a Noiſe, and which it has been thought fit to revive in our Days. They then open'd the Pacquet, but with a ſort of Reſpect, by reaſon of the extraordinary manner of its conveyance to them, and on account of the pretended *Genius* which ſent it; they attentively read its Contents: I ſhall ſpeak of the Effects of this Reading, after I have recited the Paper it ſelf, which follows.

reſult of all his Virtues, which form'd in him this Prudence, which perhaps might juſtly be call'd the luſtre and ſavour of all his Actions, the Eye which ſaw, guided and order'd every thing; and in a word, the Art of Life, as Medicine is the Art of Health. *Naud. Apol.* p. 226, 227.

CRITICO-COMICAL REFLECTIONS

On the Power and Effects aſcrib'd to the Planets, Cæleſtial-Signs, Comets and Eclipſes; on the raſh Folly of Horoſcopes; on the chance Predictions of Almanacks; on the Virtues of pretended Taliſmans, and in general, on all the Chimæra's and Impertinences of Judicial Aſtrology.

OUFLE, I am thy *Genius*, thy Guidance is entruſted to me, I am to Account for it. Wherefore, I am oblig'd to draw thee out of thoſe Errors into which thou art precipitated, and into which thou ſinkeſt deeper and deeper by thy Credulity, and the Eaſineſs with which thou giveſt way to the Snares laid for thee. Amongſt thoſe Errors, I have particularly choſen one this Day, that is, *Judicial Aſtrology*, which thou takeſt for the Rule of all thy Steps, and of thoſe of the Perſons which compoſe thy Family. The *Genius's* of the Judicial Aſtrologers daily laugh at me, whilſt they ſee thee Prepoſſeſs'd by ſo many Impertinences, and ſeriouſly believing ſo many ridiculous Follies, which thoſe who are thy Conducters, make thee ſwallow at pleaſure. In ſhort, theſe Infatuations reflect back on me, and make me alſo paſs for a Fool; and I am not, I'll aſſure you, at all fond of that Character: The Inſults of this Nature are inſupportable to me, ſince they make room for a Suſpicion that

that I wholly neglect the discharge of the Imploy committed to me, with regard to thee: Thou hast been simple enough to value this pretended Science, and I proceed to shew thee, that thou oughtst only to despise the Instructions which it gives thee, and the Promises which it makes thee. Don't then in the least expect, that like thee, I shou'd treat it seriously, and as a very important Subject; it does not deserve it; all that it says is so Chimerical and Imaginary, that the most that can be allow'd it, is to divert One's self with it: No more is necessary than to make it speak itself (which I shall frequently do in this Paper) to prove that what it says, is really proper Matter of Laughter. Farther, I assure thee on the Word of a *Genius*, that I will not make any Reflection which shall not be founded on the Rules, Principles, Maxims and Narrations which are in Authors that are known to thee, so that thou shalt continue in a province to which thou art no stranger. As fast as thou readest this, thou wilt remember to have read in several Places, what offers itself to thy Eyes; for thou dost not want Memory; of which thou hast already given inconteſtible Proofs; 'twere to be wish'd that thou hadst as much Judgment; I speak very freely, as thou seest, and thus 'tis that a Master shou'd treat his Schollar; thou wou'dst doubtless be much wiser, if like me, others had told thee Truths, without sparing thy tender Ears, and flattering thy Prejudices. Bear then, without complaining, my Remonstrances. I suffer much more on thy account daily, from I know not how many pitiful *Genius's* assign'd for the conduct of Horoscope Makers, which continually railly me upon what thou thinkest, on what thou sayst, and on what thou dost. I'm forc'd to see the Joy which they have when they learn from others, or know of themselves, that thou runn'st into the Snare of the Astrologers; they offer such Insults to my Face as are insupportable, and in short I am so weary of this Trade, that I am resolv'd to take a Course to remedy it. To this End, I proceed to shew thee, the folly of thy Credulity, by making thee see how ridiculous those Notions are which pass in thy Mind for true and reasonable; make thou then a profitable use of this, if not thou wilt repent it: I say no more at present, but proceed to the Matter.

The Frſt REFLECTION.

THERE are in the Heavens Seven Planets, and in a part of them which is call'd the *Zodiac*, (which is a ſort of Cœleſtial Girdle, or if you will, a kind of Band, according to its Situation with regard to the two Poles of the World;) Twelve Signs: Theſe Planets, and theſe Signs are plac'd there expreſly for us, ſay the Judicial Aſtrologers, they have their important Imployments on our Score, they are continually attentive to ſend us Influences to torment, or to pleaſe us. We have not a Member which theſe Cœleſtial Bodies don't Govern as they pleaſe, as tho' Strings were faſten'd to each part of our Body, which the Stars pull'd or let looſe as their Fancy led them, according to the Motion or reſt which they pleaſe to give us. The *Sun* governs the Head, the *Moon* the Right Arm, *Venus* the Left Arm, *Jupiter* the Stomach, *Mars* the Teſticles, *Mercury* the Right Foot, and *Saturn* the Left: As for the Signs, the *Ram* governs the Head, the *Bull* the Neck, the *Twins* the Arms and Shoulders, the *Crab* the Breaſt and Heart, the *Lion* the Orifice of the Stomach, the *Virgin* the Belly, the *Balance* the Reins and the Buttocks, the *Scorpion* the Privy-parts, the *Archer* the Thighs, the *Goat* the Knees, the *Waterman* the Legs, and the *Fiſhes* the Feet. But there is ſome ſmall difference amongſt theſe Gentlemen, who don't always and in every thing agree; each of them will have his Opinion; and ſome Aſtrologers make the *Ram* to preſide o'er the Head, the Bull o'er the Neck and Throat, the *Twins* o'er the Shoulders, Arms and Hands, the Crab o'er the Breaſt and Lungs, the *Lion* o'er the Diaphragma, Stomach and Belly; the *Virgin* o'er the Heart and *Hypocondria*, the *Balance* o'er the *Vertebræ* and Reins, the *Archer* o'er the Thighs, the *Goat* o'er the Knees, the *Waterman* o'er the inſide of the Knees, and the *Fiſhes* o'er the Feet. It muſt not yet be imagin'd, that Aſtrologers aſſign theſe Imployments to the Cœleſtial Bodies, without alledging ſome ſort of Reaſons to ſupport what they ſay: Let us then plainly recite ſome of their Arguments, and after that, we will Argue in our Turn. The Aſtrologers have aſſign'd to each Planet a Power over each Part of the Body; they found this Empire on a certain Sympathy, which they pretend they have with the Stars. They affirm, that the Heart has its relation

to

to the Sun, the rather, becauſe it is the Source of vital Heat, this Planet alſo vivifying, ſpreads its Rays thro' all Parts of the World. They will have the Moon to preſide o'er the Brain, and that by a hidden Virtue ſhe ſubjects it to believe or disbelieve. The Liver, which is the Part where the Blood is produc'd, regards *Jupiter* as its predominant Star, who by his lively Colour ſufficiently diſcovers his Empire over Sanguine Conſtitutions. The Reins are under the Government of *Venus*, which is a Fruitful Planet: as the Spleen, which is the Receptacle of the Melancholy Humour, is ſubject to the Impreſſions of *Mars*, who is choleric and angry; In ſhort, they ſay, That the Lungs which continually aſpire and reſpire the Air, of which the Voice is form'd, have their tendency to *Mercury*, a Windy Planet, who ſeems to be the Meſſenger of Heaven, by going and coming, as tho' he was imploy'd in carrying his Maſter's Orders. Can any body reaſon more wretchedly! And is it not a ſurpizing thing, nay, rather prodigious, that there ſhou'd be People found which ſuffer themſelves to be ſeduc'd by ſuch Dreams? All that I have recited is purely Phyſical, and this fine Invention wou'd be imperfect, if no Morality were mix'd with it; but that is provided for, of which behold a Pattern; the *Ram* makes Men Laſcivious and Gluttonous, the *Bull* Raſh and Seditious, the *Twins* Curious and Covetous, the *Crab* Inconſtant, the *Lion* Choleric, the *Virgin* Chaſte, the *Balance* Juſt, the *Scorpion* Jocoſe and Treacherous, the *Archer* Proud, the *Goat* Valiant, the *Waterman* Moderate, and the *Fiſhes* Faithleſs. If a Comet reſemble a Flute, Muſicians have a care of yourſelves, the Aſtrologers will advertiſe you, that 'tis you it aims at; if 'tis in the Privy-parts of a Sign, Wantons you are all to fear; if its ſituation be ſuch, as with the Stars, to form a Triangle or a Square, 'tis to the Sciences and the Mind that it addreſſes itſelf. What Showers of Poyſon does it ſcatter, when plac'd in the *Dragon*'s Head North or South! Have a care how you take Phyſic, when the Moon is in the Sign call'd the *Bull*, becauſe an Aſtrologer will tell you in an oracular Tone, that this Animal being one of thoſe which chew the Cudd, he will draw the Purge from the bottom of your Stomach upwards, make you Vomit, and bring up every drop of it. If you gather Succory in the Hour of *Mars*, 'twill be much better to cure Inflammations of the Liver, than if 'twas gather'd at another time; and behold the wonderful

derful Reaſon for it; 'Tis certain that *Jupiter* inflames the Liver; 'tis alſo certain that *Mars* is an irreconcileable Enemy to *Jupiter*; and thus 'tis conluſive that making uſe of a piece of Succory which *Mars* protects, *Jupiter* cannot hinder its anſwering the expected end. What are you doing, my Friend, do you build your Houſe in the fourth Degree of *Scorpio*! this cœleſtial Scorpion will produce an infinite number of tereſtrial ones which will render your Houſe uninhabited as long as it ſhall ſtand: But why, Mr Aſtrologer, does not that Sign at all affect the other Piles of Building rais'd at the ſame time? I ſay, Tell me why! and for what Reaſon? Is it purely becauſe it has no mind to it? Are you born under *Capricorn*, whilſt that Sign had the Crown of the Eaſt? A good Omen! ſpend extravagantly, fear nothing, you'll never groan under Poverty: *Capricorn* will make uſe of that Crown to put one on your Head, you ſhall be King: If ſo; how many Kingdoms are we to have, if many Children happen to be born under that Sign? For I believe the Aſtrologer will not venture to declare, that there are only ſome particular ones which this Sign will be pleas'd to gratify with this charming Influence. Are you ſuch a Lover of Muſic, that you wiſh all your Children to excel in it? *Judicial Aſtrology* will furniſh you with the Means; manage ſo, that your Children ſhall be born under the Conſtellation of *Orpheus*'s Harp, and their Bodies will reſound like a Lute or a Harpſicord. You will prove an excellent Hunter, if you are born under *Orion*; and as good a Fiſherman if *Aquarius* preſided over your Birth. You ſtutter and are dumb, I thence infer the time when you were born; you came into the World, when *Saturn* and *Mercury* were in oppoſition in a brutal Sign.

I ſhou'd never have done, if I ſhou'd ſuffer myſelf to be prevail'd with by all that my Memory ſuggeſts with regard to their Predictions and Pretences, ſo far as to particularize them. What I have already ſaid, is ſufficient to determine concerning the reſt; for what I omit is not more reaſonable. What a ſpacious Field ſhou'd I have for Diverſion, if I ſhou'd by piece-meal examine what I have ſaid! Take that on thyſelf, honeſt *Ouſle*, my dear Diſciple, I leave it as Imployment for thy Hours of Recreation. Endeavour to conceive how much, for inſtance, the influence of the *Balance* can fix on the Buttocks of one Child, in order to govern them regularly, and then on the *Vertebræ* and Reins of another,

another, for the ſame end; How can *Mercury* and *Saturn* agree together to maſter the Feet, the one the Right and the other the Left, in ſuch manner, as not to miſtiake, and not take it amiſs that the *Fiſhes* ſhou'd interfere with them in the ſame Function? Why does the *Crab* render Men inconſtant; that Fiſh, I ſay, whoſe Motions are ſo heavy and ſluggiſh? Do but run thro' the reſt of theſe Follies in the ſame manner, even at your moſt leiſure Hours: This is what I have to ſay in general on this Subject; and what may very much contribute to give even thee a Diverſion, which I adviſe thee to take.

II. 'Tis certain, that the Figures allotted to the Cœleſtial Signs, are not any where to be found, but in the Minds of thoſe, who run into theſe Imaginations. 'Tis, for inſtance, owing to a pure Caprice, to repreſent a certain Sign, by the Figure of a Woman; for it certainly no more reſembles Human Shape, than another. But on ſuppoſition that it tended ſomewhat towards a Human Figure: are we ſo ſharp-ſighted, even with the aſſiſtance of the very beſt Teleſcopes, to diſcern that this Sign reſembles a Woman, and not a Man? And if our diſtinguiſhing Faculty wou'd reach ſo far, cou'd we diſcover, that 'twas the Figure of a Virgin, rather than that of a marry'd Woman? And farther, tho' 'twere poſſible for us to make all theſe ſubtle Diſtinctions, and clearly diſcover that a certain number of Stars are ſo ſituate, that they form the Figure of a Virgin; wou'd it thence follow, that they communicated to a Body, perhaps at the diſtance of Thirty Millions of Leagues, an Influence prejudicial to the Multiplication of Mankind? You doubtleſs know that 'tis the Sign *Virgo*, which I mean. 'Tis in this manner that you ought to reaſon; for 'tis for you that theſe Arguments are deſign'd; 'tis to excite you to form the like. For my part, I have no want of them, for we Geniuſſes, conceive things as they really are, by reaſon that being diſengag'd from matter, we enter into a more ſtrict examination of things, and alſo perfectly know what they are, and what they may be. If thou wou'dſt believe me on my Word, I ſhou'd not urge ſo many Reaſons to thee; but barely tell thee that Judicial Aſtrology is a Science purely Chimerical. But to go on.

III. How

III. How then! Becauſe a Comet ſeems to anſwer to certain Stars, which it has pleas'd the Ancients to call the Sign of the Virgin, in compliance with the Poetical Fictions, which tell us that Juſtice, or *Aſtræa Virgo*, diſguſted at a World ſo very much corrupted as ours, was pleas'd to go to Heaven: How comes it to paſs that thence Women muſt be barren! Or not meet with any Husbands! Can we ever expect any real Truth from Predictions founded on ſuch Chimera's? There is a Conſtellation which it has pleas'd ſeveral Perſons to call the Ballance, and which is juſt as like a Ballance as a Windmill: The Ballance is an Emblem of Juſtice, therefore thoſe who are born under this Conſtellation ſhall be Juſt and Honeſt. There are three other Signs in the *Zodiac*, one of which is call'd a *Ram*, the other a *Bull*, the third a *Goat*, and which might as well be call'd an *Elephant*, *Crocodile* and *Rhinoceros*; the *Ram*, the *Bull*, and *Goat* are Animals which chew the Cudd, therefore thoſe who take Phyſick whilſt the Moon is in theſe Conſtellations are in danger of Spewing it up again. Would it not be more reaſonable to conclude that the *Ram*, the *Bull*, and the *Goat* are nothing but pure Imaginations, and that therefore, the vomiting of the Potion is only imaginary?

IV. Let us ſee how 'tis poſſible for the Planets to render Men Courageous, Unchaſt, Proud, or Wiſe and Prudent: How they can render the deſigns of Men, Happy, or Unhappy; how they oblige a Girl to reſolve to ſhut her ſelf up in a Convent; one Man to make himſelf a Magiſtrate, and another to go to Sea; in ſhort what meaſures they take to make ſuch great ſtirs in the World as we ſee. The Planets cannot excite all the Paſſions which diverſify Events, at leaſt unleſs they beſtow Knowledge on all the Corpuſcules which they diſperſe in the Air. To make thee the better comprehend this, I ſelect out of Antiquity, the *Trojan* War, which has formerly been, and is daily ſo much talk'd of; this Event is conſiderable enough for the Cœleſtial Bodies to have been engag'd in it, ſince, according to Aſtrologers, they every day employ themſelves about an infinite number of Trifles which don't deſerve ſo much as mentioning. Suppoſe then that a Planet form'd all the Paſſions which produc'd the *Trojan* War, it muſt alſo be ſuppos'd that ſome of theſe Atoms, or Corpuſcules were firſt charg'd

charg'd with a Commiſſion to render *Paris* enamour'd with *Helena*, and her in love with him; that other Atoms for their part took care to incenſe the poor Cuckold *Menelaus* againſt *Paris*, and all thoſe that belong'd to him, and to perſwade him, tho' 'twas no ſuch thing, that his dear Spouſe had been extreme uneaſy ever ſince her abſence from him, and that ſhe entertain'd the moſt inexorable revengeful thoughts againſt her raviſher; for without this perſwaſion, 'tis probable that he wou'd not have yielded to put all *Greece* into ſuch a Combuſtion to get a ſight of her again. Nor is this all, there were ſeveral other Commiſſions to be diſcharg'd, and conſequently many more Corpuſcules were requiſite; ſome muſt have repreſented to *Agamemnon*, that he ought not to bear this Stain on his Family; ſome to flatter him with the hopes of the general Command of all the Forces; there muſt have been an innumerable parcel to go thro' all the Cities, Towns and Villages of *Greece*, and there oblige all who were able, to take up Arms; ſome muſt be wanting for the Court of *Priam*, to make him reſolve not to ſurrender *Helena*, how great ſoever ſhou'd be the Efforts of thoſe who demanded her. I will not go any farther with this enumeration for fear of affrighting thee; for thou might'ſt be apt to think that the Stars being oblig'd to ſuch a vaſt Expence of Corpuſcules which they draw out of their own Subſtance, might at laſt exhauſt and deſtroy themſelves, and conſequently diſappear, and the like happen to the Sun and Moon and all the other Planets, which wou'd put us in great Confuſion. Are you not ready to laugh at the thoughts of all this Corpuſcular Management? Believe me, don't reſtrain thy Laughter if inclin'd to it; for the Subject well deſerves it.

V. Some Ancients have ſaid (for what have they not ſaid?) that thoſe beautiful Stones which we may call precious, are the coagulated Tears, which fall from the Stars which are the Eyes of the Heavens; for which reaſon Aſtrologers aſſure us that each Planet has its Favorite Stone. Accordingly is it not Natural to be tenderly fond of our Eyes? The Ætites or Eagle-ſtone, ſay they, and the Jacinth are of a Solar Nature; the Emerald is Lunary; the Loadſtone is proper to *Mars* as well as the Amethyſt; the Topaz and the Porphyry agree with *Mercury*; the Beryll belongs to *Jupiter*; the Cornelian to *Venus*, the Chalcedony and the

the Jaſper to *Saturn*. And thus at the ſame time that the Sun orders ſome of its Rays to ſettle on the Head of a Man, he darts others to form the Jacinth; whilſt *Mercury*, *Venus*, and the other Planets are each of them particularly buſy'd about other Stones. What a variety of Labours is here cut out for theſe Cœleſtial Bodies! To drudge to make or ruin the Fortunes of Men; furniſh them with Deſigns, and the manner of executing 'em; render them Virtuous or Wicked; reſtore their Health, or load them with Diſeaſes; watch the very Moment in which Trees are planted, in order to make them either Fruitful or Barren; continually to run around Stones and Metals to provide them with Virtues and Properties. To ſpeak freely, here is a great deal of Work for Bodies ſeparated by immenſe Spaces from the Subjects of their Labour! How does a high Wind or a thick Cloud divert and retard in their way the Influences which they ſend? I wiſh Aſtrologers cou'd tell us what they do to clear their paſſage, maugre theſe Obſtacles which may oppoſe 'em.

VI. According to *Philo*, the Stars are animated and move themſelves in a Circle by their own Intelligence. *Maimonides* ſays, That all the Stars and Cœleſtial Orbs are one Soul, that they have Knowledge, Underſtanding, and a durable Life, knowing him by whoſe Word the Univerſe was made; that each of theſe Creatures according to its Excellence and Dignity, praiſes and glorifies its Maker, following the Examples of the Angels; and that knowing GOD, they alſo comprehend what they are themſelves, as do the Angels, who are above them; but that their Knowledge is inferior to that of the Angels; and above that of Men; in ſhort, he aſcribes to them Sight and Reaſon. To allow Senſe, Sight and Reaſon to the Stars; to pretend that they are capable of committing of Crimes, and practiſing of Virtues, ſeems a ridiculous Opinion, and certainly it deſerves that Name; But I don't believe that Judicial Aſtrologers dare own its being ſo, ſince they muſt themſelves neceſſarily believe the Stars to be reaſonable Beings, in order to aſcribe to them ſo many Operations, of which they cou'd not diſcharge themſelves without having ſome ſhare of Reaſon; the exactneſs with which they by their Influences ſtick rather by one Stone than another, one Member rather than another, one particular Tree preferable to

all others; this Diſcernment requiſite to make the Choice, this Regularity of Influencing in due time and place, to cauſe the performance of certain Actions, to avert certain Dangers, to produce certain Events; all theſe, I ſay once more, ſavour very much of Reaſon.

VII. Amongſt ſeveral Diſcoveries which *Pythagoras* made, Antiquity particularly admir'd that of the Cœleſtial Muſick, which he only heard; they refer us to him for the manner of it. He ſaid, That by the diſtance betwixt the Stars, he diſcover'd the Tones of Muſick; that betwixt Heaven and the Moon, there is one Tone; a half Tone from the *Moon* to *Mercury*; a half Tone from *Mercury* to *Venus*; from *Venus* to the *Sun*, the diſtance is once and a half as much as from *Venus* to *Mercury*; from the *Sun* to the Circle of *Mars*, one Tone; from *Mars* to *Jupiter*, half a Tone; from *Jupiter* to *Saturn*, half a Tone; and from *Saturn* to the *Zodiac*, once and a half as much as from *Jupiter* to *Saturn*; and thus by the Conjunction of this Harmony ariſe the Seven Tones of Muſick: After this ought we to be ſurpriz'd, if there are Influences in the Stars to produce Muſicians, ſince all the Heavens together Compoſe but one Piece of Muſick? Perhaps, if we had Eyes ſtrong enough, and were perfectly acquainted with the true State of the Heavens, we ſhou'd obſerve in them, what they ſend hither, I wou'd ſay, Wars, Famine, Joy, Grief, Vices and Virtues. Thou wilt perhaps ſay, I am very merry on this Subject: I freely own that I am not of thy Humour, to entertain a ſerious Notion of the Aſtrological Myſteries of which I have been ſpeaking. Conſider well what has been ſaid, and thou wilt find that the Conſequences which I draw are not ſo ridiculous as thou thinkeſt them.

VIII. What ridiculous Notions have been allow'd concerning Eclipſes! The *Athenians*, ſays *Plutarch* in the Life of *Pericles*, anciently burnt all thoſe alive which ſaid that an Eclipſe was occaſion'd by the Interpoſition of the ſhade of the Body of the Earth, or the Body of the Moon. According to the ſame Author, in the Life of *Nicias*, in the IVth Century after the Building of *Rome*, none durſt venture (but to their beſt Friends, and that with great caution) to explain the Cauſe of Eclipſes of the Moon, which *Anaxagoras* Taught not long after. 'Twas a very general

Notion

Notion amongst the *Pagans*, That Eclipses of the Moon proceeded from the Power of certain Magical Words, by which the Moon was torn from Heaven; and drawn to the Earth, to force her to cast her Scum on the Herbs, which thence became more proper for Charms and Enchantments. *Lucan* says, *l.* 6.

Et patitur cantu tantos depressa labores,
Donec supposítas propior despumet in herbas.

Aglaonice the Daughter of *Agetor*, a Woman learned in *Astrology*, made the People believe, that she pull'd down the Moon from Heaven by Charms and Enchantments. *Plutarch* in his Treatise of the *Cessation of Oracles* N°. 10. A certain Poet says, That the *Necromantic Brachmans* draw down the Moon and make it fall on the Earth in the shape of a young Steer.

This falls in with thy Taste; for I know that thou believest all that is said of Sorcerers and Magicians. To rid the Moon then out of her Pain, and to elude the Power of the Charm, 'tis said to be requisite to prevent her hearing any Words; which end is gain'd by making a horrible Noise. The *Persians* also practis'd this ridiculous Ceremony, pursuant to the Relation of *Pietro della valle*: 'Tis also us'd, according to *Tavernier*, in the Kingdom of *Tonquin*, where the Natives fancy the Moon fights with a Dragon. *Virgil* says, *Eclog.* 8.

Carmina vel cœlo possunt deducere lunam.

And *Horace* speaking *Lib.* 3. *Od.* 5. of a famous Witch at *Ariminum*, says, That by her Enchantments she caus'd the Heaven, Moon and Stars to descend.

Quæ Sydera incantata voce Thessala
Lunamque cœlo deripit.

Plutarch speaking of an Eclipse of the Moon, informs us, That on that Occasion the *Romans* sounded brazen Instruments, and lifted up to Heaven great lighted Torches, imagining that by that means the Moon was very much eas'd.

Cum frustra resonant æra auxiliaria Lunæ.

Says *Ovid* l. 4. *Metam.* and *Juvenal* in his 9*th Satyr* speaking of a tatling Woman, says that she was capable of making Noise enough to help the Moon in her Labour.

Una laboranti poterit succurrere Lunæ.

At *Peru* when the Sun is in an Eclipse, the People of that Country say, That 'tis angry with them for some Fault by them committed, because the Aspect is disturb'd, as is the

Face of a Man in Anger; and hence, as is usual amongst Astrologers, they Prognostic, that some great Evil will shortly befal them: They Predict the same in Eclipses of the Moon; they believe her to be sick when she appears black, and reckon that she will infallibly die if she be wholly darken'd; that then she will fall from Heaven, that they shall all die, and that the World will be at an end; they are in such a Fright, that as soon as she begins to Eclipse, they make a terrible Noise with Trumpets, Cornets, Atabales and Drums; besides they tye up Dogs and severely beat them, to make them Bark, in hopes that the Moon, whom they take to be fond of those Animals on account of some signal Service which she formerly receiv'd from them, wou'd have pity on their Cries, and awake out of the sleep into which her Disease has thrown her. Farther, whilst she is so sick, they stir up their Children and Youth to invoke her with Tears in their Eyes, and pray her, that she wou'd not suffer herself to die; for fear her Death shou'd be the Cause of their Universal Destruction: The Men and Women make confus'd Responses to these Cries, and such a strange Noise, as the like cannot possibly be conceiv'd. The *Siamese Talapoins* teach, That when the Moon eclipses, 'tis devour'd by a Dragon, and when it appears after its Eclipse, the same Dragon casts it out again. *Herrera* says, *t.* 3. *l.* 13. *c.* 13. That the Inhabitants of *Ternate* one of the *Molucca* Islands, weep at the Eclipses of the Sun and Moon, on an Opinion which has been instill'd into them, That they must necessarily cause the Death of their King or some great Person. Thus we see there are many erroneous Imaginations concerning the Nature of Eclipses, or if thou wilt, on the manner how they happen.

IX. Let us now observe some Instances of People who have turn'd these Mistakes to a very good account; for there are always Subtle Men, who turn to their Profit the Weakness of the Simple. If thou wou'dst attentively consider all that has happen'd to thyself, thou wou'dst allow that thou hast frequently been deceived on the like Occasions. The *Pannonian* Legions mutinyng against *Drusus*, the Son of *Tiberius*, and an Eclipse happening then, so seasonably, as if he had desir'd it, he thence took occasion to reduce them to their Duty. *Christopher Columbus* considerably advanc'd his Affairs amongst the *Indians* of the New World,

by

by Predicting an Eclipſe of the Moon to them. Thus the Ignorant are impos'd on.

X. Thus having ſaid enough of the Errors concerning the Nature of Eclipſes; let us at preſent ſay ſomething about the Preſages aſcrib'd to them; which ſhall be done in few Words, but ſuch as ſhall be very ſignificant, and ought to ſatisfy the Mind of him that has but even the leaſt Spark of Reaſon. Becauſe thou giveſt very much way to Aſtronomical Predictions, 'tis to thee I addreſs theſe Words: Tell me, good *Ouſle*, art thou in the right to imagine, that GOD has choſen for the Signs of his Chaſtiſements, or of his Rewards (I may call 'em rather Signs of Chaſtiſements, to accommodate my help to the Opinion of the Vulgar, for ſo they take 'em to be generally, not to ſay always) the Eclipſes which happen four or five times each Year, and which frequently don't come to the knowledge of any Man? How! if thou wou'dſt warn thy Children of a Puniſhment, wou'dſt thou make uſe of a Means which regularly happens at a certain time, and of which thou ſhou'dſt not be aſſur'd they cou'd have any knowledge, to give them this Warning? Who told thee that Eclipſes denote that the Soveraign of all Beings is angry with Men, and that He ſends them purpoſely to adviſe them that He will inceſſantly puniſh them for their Crimes? Study the Cœleſtial Revolutions, and thou wilt learn that tho' we ſhou'd not ſin at all, Eclipſes wou'd happen as they do.

XI. Theſe Eclipſes cauſe a Darkneſs; thence all the People in the darken'd Countries become Sick. What a wretched Conſequence is this! are there not People which without alteration of their Health continue whole Days in much darker Places, than the darkneſs of the greateſt Eclipſe? Are not Aliments more neceſſary to Life than the Sun, ſince near the Poles, there are Nations which chearfully paſs ſeveral Months ſucceſſively without the Sun riſing in their Horizon? Is there any thing more extravagant than to imagine, that the pretended malignity of the Darkneſs of an Eclipſe, amongſt a prodigious number of Men, goes directly to, and picks out the King, to afflict him with ſome Diſeaſe, or make him looſe his Crown? For, as thou knoweſt, according to the Maxims of Aſtrologers, Eclipſes generally aim at great Men. Is it not becauſe Aſtrologers

are generally in a wretched low Condition, and they themſelves very much regard Greatneſs?

XII. I will not leave the Moon without ſpeaking (tho' in few Words) of ſome Effects falſly aſcrib'd to her. We continually hear it ſaid, that the Moon cauſes the Marrow and Brains of Animals to increaſe and decreaſe, as alſo Crabs Eggs; that ſhe corrodes Stones, regulates Cold and Heat, Rains and Tempeſts, and all this without any other foundation than the reſult of certain Prejudices, into the Truth of which theſe Men don't give themſelves the trouble of examining thro'ly. But yet there are ſome who for Twenty or Thirty Years ſucceſſively have labour'd in this ſort of Enquiries, and have diſcover'd theſe Prejudices to be as falſe, as generally receiv'd and eſtabliſh'd. The following remainder of my Reflections, as well as what thou haſt already read, will convince thee. Thou wilt ſee by ſeveral Arguments which they contain, how ridiculous 'tis to believe that the Moon enlarges the Eſtates of thoſe who change their Old Habitations for a new one, and that when Husbands do her the honour to name her in the Maſculine Gender, ſhe renders them intirely Maſters of their Wives. *Bodin Dæmonomania*, p. 116. Theſe Sentiments are certainly the moſt ridiculous Buffooneries.

XIII. 'Tis alſo certainly a very ſtrange Aſſertion, That 'tis poſſible to make a Perſon vaſtly diſtant from the Moon, read in it what we wou'd teach him. And yet 'tis affirm'd to have ſucceeded; of which here follows two Relations, or rather Tales. 'Tis ſtory'd of *Pythagoras*, that he boil'd Beans, and expos'd 'em ſome Nights to the Moon, 'till by ſtrong Magical Power they turn'd into Blood; that with this Blood he wrote on a concave Mirror, what he thought proper, and that holding the Letters oppoſite to the Face of the Moon, when ſhe was in the Full, there appear'd in the Circle of that Planet whatever he had writ on his Mirrour. *Baptiſta Porta* wou'd make us believe in his Book of *Natural Magic*, That *Francis* I. making War with *Charles* V. a Magician diſcover'd to the *Pariſians* what paſs'd at *Milan*, by writing on a Looking-Glaſs what he intended to impart to them, and expoſing it to the Moon, ſo that they read in that Planet what was written in the Mirrour. Here's a fine Secret loſt, or very much neglected; for we don't ſee

it practis'd; but is it not becauſe the Poſt-Maſters oppoſe it? No certainly; 'tis rather becauſe every body might by this means read in the Moon, what one wou'd impart to one alone; and therefore Politicks and Love wou'd not find their account by it.

XIV. I ſhall not rally on the following Article; for I am almoſt ready to weep when I propoſe to ſpeak of the Impudence with which Aſtrologers ſeriouſly make even what is moſt Sacred and Sanctify'd, what really moſt deſerves our Reſpect and Veneration, to be the Objects of their baſe Frauds. According to them, not only the Deſtiny of all Empires, but alſo of all Religions is veſted in the Stars. *Saturn*, ſay they, is the Author of the Jewiſh Law, whence the *Jews* gave the Name of *Sabbath* to *Saturday*; and the Influences of that Planet being Malignant, they are the Cauſe why the *Jewes* are ſo ill treated by other Nations, and ſubject to ſo many Miſeries; and thus, according to them, 'twou'd be on the Influences of *Saturn*, that the Predictions of their Miſeries muſt have been founded. They make the Chriſtian Religion the Daughter of the *Sun*, pretending, that it is by reaſon of this Filiation that the *Chriſtians* have fix'd their *Sabbath* on the Day which is govern'd by that Planet, and that the Cardinals wear Red Habits, that being a Solar Colour. The Spurious *Beroſus* ſays, That *Noah* built the Ark which preſerv'd him, becauſe he had learnt by the Obſervation of the Stars, that an univerſal Deluge was to Drown the Earth, and all that were on it. Then, according to them, 'twas not GOD which forewarn'd him to preſerve himſelf, according to the Decrees of Providence, as the Sacred Writers teſtify. Their Rules will abſolutely have it, That if the *Twins* are aſcendant with *Saturn* in the Sign of *Aquarius* and fill the 9th Houſe, 'twill be impoſſible that a Prophet ſhou'd not be Born; thus then the Prophetick Spirit depends on Birth, and not on GOD's particular Appointment. A famous *Jew* being poſſeſs'd with this impertinent Doctrine, ventur'd to aſſert, that the *Meſſiah* was not born, and predict that he ſhou'd be born in the Year One thouſand four hundred and ſixty four, and that, ſays he, becauſe in that Year the Heavens will have the ſame Face, as when *Moſes* led the *Iſraelites* out of *Egypt*. This *Jew* ſuppos'd the *Meſſiah* not to be come, but we find thoſe who acknowledge him to be come, and

yet will have the Stars to have rendred him ſo holy as he was. How deteſtable is this Impiety! *Mars*, ſays one of theſe Dreamers, being well fix'd in the Ninth Houſe of the Heavens, gives Power to caſt Devils out of the Bodies of Poſſeſs'd perſons; a Power which the *Meſſiah* had. This being ſo, according to theſe learned Fantaſticks, 'tis to the Conſtellation of *Mars* that the Son of GOD Incarnate, is indebted for the Power which he ſhew'd over Evil Spirits. They pretend alſo there to have diſcover'd his Virtues; and affirm, that they clearly ſee the ſort of Death which he muſt die in the ill poſition of *Mars*. Can Raſhneſs be puſh'd any farther? Or rather, can a greater exceſs of Impiety and Impudence be produc'd? This ſeems to me ſo odious, that I dare not name the Authors. After this, I am no longer ſurpriz'd when others aſſert, That the *Meſſiah* has not only redeem'd Men, but the Stars; and that the latter have ſinn'd as well as the former; that thoſe who put up their Prayers to GOD, whilſt the *Moon* is in Conjunction with *Jupiter* in the *Lion* or *Dragon's Head*, are ſure of obtaining their Petitions. How prodigious is this Extravagance! Theſe Prayers are directed to the Stars, or to GOD; if to the Stars, Can they hear and anſwer them? If to GOD, was He then deaf before that Conjunction? Or has He declar'd that He wou'd not receive any Petitions without it? Or can it conſtrain him to grant what is ask'd of him? For a full Anſwer to theſe Queſtions, 'tis ſufficient to alledge, that they are ſo unreaſonable, that they don't deſerve any Anſwer, or even ſo much as hearing. On the Election of Popes, ſays a certain Author, *Mercury* is to be invok'd: In ſhort, others incourage all thoſe which ſhall be born when *Saturn* is in the *Lion's* Houſe, that their Souls ſhall go directly to Paradiſe after their Death. Some wou'd make us believe, That they have found in the Stars, that the Chriſtian Religion wou'd not obtain any longer than till the Year One thouſand four hundred and ſixty. The Princeſs *Margaret* Siſter to *Henry* II. in 1564. had drawn up for her an Aſtrological Diſcourſe which exhibited the Horoſcope of the Church of *Rome*, and foretold its Ruin, and that of the Holy-See, and the *German* Empire, by Conſequences drawn from the ſame Aſpects, and the ſame Influences of the Stars, which have predominated at the Deſtruction of Ancient Monarchies and Republicks. One *Arnold* a *Spaniard*, held, That the coming of Antichriſt wou'd infallibly happen

pen in the Year 1345. Thou doubtleſs allow'ſt, theſe Three laſt Predictions to be falſe: Own then, that it muſt be concluded thence, That no manner of Credit ought to be given to theſe People on all the reſt.

XV. Perhaps, in order to fortify thyſelf in thy Error, thou frequently inculcateſt to thyſelf, That Princes and whole Nations have ſo confidently rely'd on *Judicial Aſtrology*, that they took it for the Rule of their moſt important Steps. 'Tis true, I own it, I know it as well as you. I know for inſtance, That the *Perſians* ſo depended on the Predictions of their *Magi*, who were their Aſtrologers, that being aſſur'd by them, That the Widow of one of their Kings was big with a Son, they made no difficulty of Crowning that Qeen's Belly, and proclaiming the Embrio King. *Caracalla* had the Genitures or Horoſcopes of all the Great Men of his State, by which he judg'd of their favourable or malignant Inclinations to him, raiſing the one, and debaſing the other, alſo putting ſeveral to Death on this wretched Foundation. All the moſt important Affairs of the Kingdom of *China*, are decided particularly by Aſtronomical Obſervations, the King doing nothing without conſulting the Scheme of his Nativity, which is Calculated by the Members of the Royal College, who only are allow'd to ſtudy the Book of Heaven. The greateſt part of the *Aſiatics* are ſo infatuated by *Judicial Aſtrology*, that they conſult Aſtrologers in all their Undertakings; and thus in thoſe Countries, what an excellent Trade have they! Formerly at the *French* Court, that is to ſay, in the time of *Catharine de Medicis*, the Ladies dar'd not go about any thing without conſulting the Aſtrologers, which they call'd their Barons; a Name which they certainly did not deſerve, that of Cheats ſuiting them much better. King *Lewis* XI. believing that the Prediction of an Aſtrologer to a Lady whom he lov'd, had been the occaſion of her Death, ſent for him, with an intention to throw him out at Window! 'Twas a great Weakneſs to aſcribe the Death of this Woman to ſuch a frivolous Cauſe; but behold another foibleſs which ſeiz'd this Prince, who was otherwiſe extremely Cunning. When this Cœleſtial Diviner was in his Preſence, he ſaid to him, "Thou "which pretendeſt to be ſuch a Learned Man, tell me what "ſhall be thy Fate? The arch Knave, who ſuſpected the King's Deſign, and knew his blind-ſide, anſwer'd: "Ah Sir! "I foreſee that I ſhall die three Days before your Majeſty."

He

He believ'd him, and very carefully avoided putting him to Death.

XVI. But how many People alſo have laugh'd at thoſe Aſtrologers, to which others have given ſo much Credit! A Lady (this ſhort Story which I am going to relate, is ſo much the more eſtimable, becauſe there are very few like it, for moſt Women are extremely addicted to theſe Follies) A Lady, I ſay, ſent for a famous Aſtrologer, and intreated him to uſe his utmoſt Art to diſcover what gave her a pain in her Mind. The Aſtrologer drew up the Scheme, or rather Chimæra of her Horoſcope, and made a long Diſcourſe on every Cœleſtial Houſe, on the various Poſition of the Planets, the Signs of the *Zodiac*, their Powers, their Virtues and Properties; the Train of theſe Impertinencies being come to an end, ſhe gave him a Piece of Fifteen Sols; the Aſtrologer, who did not want Cunning, any more than Fraud and Deceit, finding ſhe gave him ſo little, again conſulted her Geniture; and then after having made a ſhew of conſidering it with great application, ſaid to her, "Ha! "Madam, I have juſt diſcover'd farther in your Horoſcope "ſomething which concerns you, and which ſeems to me "to be very true; which is, that you are far from being "Rich." 'Twas, as you ſee, the Piece of Fifteen Sols from whence he took his Information. She anſwer'd, "You have hit on what is very right, 'tis true, I am not "Rich." He again a third time conſider'd his Scheme, for he aim'd at getting another Piece; "Madam, adds he, "with a true Aſtrological Aſſurance, Have you loſt no-"thing? I have loſt, ſaid ſhe, the Mony which I gave you. Sir *Thomas More*, Lord Chancellor of *England*, a Man of a profound Judgment, very pleaſantly rallies an Aſtrologer which boaſted of reading in the Stars all future Events, and yet was ignorant of his Wife's Infidelity.

Aſtra tibi æthereo pandunt ſeſe omnia vati,
Omnibus & quæ ſint fata futura monent.
Omnibus aſt uxor, quod ſe tua publicat, inde
Aſtra licet videas omnia, nulla docent.

You amuſe yourſelf with ſtaring on the Heavens, without conſidering what is at your Feet, ſaid a good Woman to an Aſtrologer who fell into a Ditch, whilſt he was holding up his

his Noſe to contemplate the Stars. *William* Duke of *Mantua*, having a Mare which was pregnant, caus'd the exact Moment of the caſting her Foal to be obſerv'd, when ſhe brought a Mule; he immediately ſent for the moſt famous Aſtrologers in *Italy*, to divert himſelf with, and to banter them, at the very Hour of the birth of this Beaſt, praying them to acquaint him, What wou'd be the Fortune of a Baſtard born in his Palace? withal taking ſpecial care that they ſhou'd not know that 'twas a Mule that he meant. Theſe Gentlemen, Interpreters of the Heavens, did their beſt to flatter their Prince, not doubting but that the Baſtard was his own; Some of them ſaid, That he ſhou'd be General of an Army; others made him a Biſhop; ſome promoted him to a Cardinal's Cap; and there were alſo ſome that made him Pope. *Caſſius* having been defeated by the *Parthians*, whoſe principal Weapons were Arrows (which I deſire thee to obſerve punctually) fled as faſt as he could to the City of *Carnas*; and reſolving not to ſtay there for fear of being purſu'd and beſieg'd, an Aſtrologer in his Retinue, thus adviſed him: "Believe me, my Lord, "don't leave this City till the *Moon* is in the *Scorpion*." But *Caſſius* laughing at him, thus anſwer'd; You banter me with your Advice; certainly, that is not the Sign of which I am afraid, 'tis only that of the *Archer*. Since you know by your Aſtronomical Learning, ſaid a Bantering Fellow to an Aſtrologer, the Deſtiny of this Plumb-Tree, pray inform me when it will bear Fruit, whether any of its Branches ſhall unfortunately be broken off, and by whom the Plumbs ſhall be eaten. If you will foretell any thing without being deceiv'd, ſaid one *Martianus* formerly, ſay juſt the contrary to what the Aſtrologers do. No Year, no Month paſs'd in which the Aſtrologers did not denounce the terrible threat of the Death of *Henry the Great*. "They will ſay true at "laſt, ſaid that Prince, one Day, and the Publick will "better remember that ſingle time when their Prediction "ſhall prove true, than ſo many others in which they have "err'd." An Aſtrologer having warn'd a Prince to ſettle his Affairs, becauſe he affirm'd that he knew from the Stars that he ſhou'd die in Three Days: The Prince, who gave no credit to theſe Dreams, ask'd him, Whether he knew of what Death he ſhou'd die himſelf? 'Twill be of a Fever, anſwer'd he, that will be my Death. Very well, reply'd the Prince; but to convince thee of the vanity of thy Art, thou ſhalt immediately

mediately be hang'd. When this wretched Aſtrologer was inſtantly ſeiz'd to be led to Execution, he was, you may imagine, terribly diſturb'd and affrighted; but yet not ſo much but he thought of ſetting his Wits at work to get out of this ugly Buſineſs: See, my Lord, ſays he to the Prince, if my Prediction is not true: feel my Pulſe, and you will feel whether I have not a Fever. This Trick ſav'd his Life, and the Prince laugh'd at it above Three Days after in ſpight of his Prediction. *Seneca* (*in ludo de Morte Claudii*) agreeably rallies *Judicial Aſtrology*, when he introduces *Mercury* entreating the fatal Siſters to ſuffer the Aſtrologers at laſt to tell Truth once, after having falſly doom'd *Claudius* to Death, as many times not only as there had expir'd Years, but even Months from the time of his Elevation to the Empire. Nothing is more ſubject to Error, than the Predictions of the Aſtrologers; thou haſt already ſeen it, and ſhalt farther ſee it hereafter. The Preſages of Beaſts are more certain than all their Divining Speculations, which Truth is pertinently expreſs'd in the following Tale.

A King there was, or Fable lies
In Days of Yore ſo overwiſe
He ſtudy'd nothing but the Skies;
And ſeldom was he ſeen to paſs
Without his Doctor and his Glaſs,
To ken the Tell-tale Stars, and read
What Fate of him had there decreed,
The Sage his Fairy Fancy fed,
And fill'd with future Dreams his Head.
The King heard all, and blindly took
For Goſpel ev'ry Word he ſpoke.
On all his Projects, all his Cares,
He preſently conſults the Stars.
A Foible *'twas we grant, but Kings*
Are fond of knowing future Things,
And this good Prince who long believ'd
By Chance at laſt was undeceiv'd.
So bright the Sun one Morning was
The King was tempted to the Chace.
He went, the Pedant too makes one
For nothing is without him done.
And ſtrait the Clouds begin to ſpread
And threatning Storms, the Skies invade.

The

The trembling Monarch for advice,
As uſual, to the Sage applies.
And in a magiſterial Tone
He Cries, Be eaſy Sir, go on,
My Word for't, there's no rain to Day;
They truſt him and perſue their Way.
They hunt, the Dogs the Champian Scowr,
And ſtill the Skies around 'em powr.
Amid the Sport an Aſs *appears,*
And next the Clown *whoſe load he bears,*
The Monarch thus accoſts the Slave:
What Weather are we like to have?
'Twill rain Sir, ſays the Clown, *no doubt*
My Aſſes *Ears were never out,*
They ſhake, the Sign is ſure; the jeſt
Pleas'd all to think whoſe skill was beſt,
And whoſe Preſage wou'd come to paſs
That of the Doctor, *or the* Aſs.
The Pedant bluſh'd, and now began
Wind, Hail and Rain, a Hurricane;
Well wetted home the Monarch flies,
And grown by late Experience wiſe,
Drives thence the propheſying Crew
With dangling Gowns of Sable Hue,
Swears that he'll neuer truſt a Glaſs,
And have no Doctor *but an* Aſs.

Cicero, l. 2. *De Divin.* rallies one *Tarutius Firmanus*, a great Diſciple of the *Chaldæans*, who Calculated the Nativity of the City of *Rome*, and drew its Horoſcope. *Seneca* ſays, *Noct. Attic.* l. 14. c. 1. *Patere etiam aliquando Mathematicos vera dicere, & tot ſagittas cum emittant, unam tangere, aberrantibus aliis.* Which is; As of an infinite number of Arrows ſhot at random, we ought not to be ſurpriz'd if one hit; ſo amongſt ſo many Predictions of Aſtrologers, it may well happen, but that without any Conſequence, that one of them proves true. Conclude we this Article; you have here ſeen many who ridicul'd all *Judicial Aſtrology*; believe me, and augment we their Number, 'tis the moſt reaſonable ſide we can take: what I have farther to ſay, will intirely convince thee.

XVII. I have already obſerv'd, That none but the true Predictions of Aſtrologers are remembred; but as for their Blunders and Lies, none give themſelves the trouble of preſerving the remembrance of them; no Body keeps a Regiſter of their Errors, ſaid a bold Genius which generally thinks very juſt, 'tis *Montaigne*. If none apply themſelves to collect their falſe Predictions, is it not becauſe they are common and endleſs? If we ſo punctually remember their Predictions when they come to paſs, is it not becauſe that happens ſo very rarely? To this purpoſe was the Anſwer of *Diagoras*, ſtyl'd the Atheiſt. When ſome One ſhew'd him one Day in a Temple of *Samothrace*, ſeveral Pictures given by thoſe who had been ſo happy as to eſcape Shipwreck, and thence pretended to prove to him, that theſe falſe Gods took care of Men, which had recourſe to their Protection; ſaid he, " But wou'd not there be a much greater number " of Pictures of thoſe which had periſh'd at Sea, if they " cou'd have ſent them to your Temple?

XVIII. 'Tis probable that thou art acquainted with moſt of the true Predictions utter'd by Aſtrologers; for as thou firmly believ'ſt all that is ſaid of *Judicial Aſtrology*, and can'ſt not give any valid Reaſon to prove thyſelf in the right in believing them, thou haſt doubtleſs ſome Facts to juſtify thy belief: Very well; I will alſo produce ſome to deſtroy it, ſo that you ſhall be forc'd to recur to Reaſon, if you are abſolutely reſolv'd to believe on, and I will then prove by Reaſon that your belief is very ill-grounded. *Zica* King of the *Arabians*, to whom the moſt celebrated Aſtrologers of his time, had promis'd a long Life, to perſecute the Chriſtians, died the very Year of this Prediction. *Henry* II. to whom *Cardan* and *Gauric* foretold a happy Old-age, was miſerably kill'd at *Tournoy* in the flower of his Age. The Aſtrologer to *John Galeazzo* Duke of *Milan* was murder'd at the very inſtant that he ſaid his Life ſhou'd be long and happy. A D. of *Savoy* having learn'd from another Quack of the ſame Profeſſion, that in a ſhort time there wou'd be no King in *France*, building on theſe Hopes undertook a War againſt the *French*; the Prediction was verify'd; for the King went out of *France* to reduce him to Reaſon; and as this was not what the deluded *Duke* meant, probably neither was it what the Aſtrologer intended to ſay. Hiſtory

relates

relates ſeveral Predictions which have been impudently pronounc'd to point out the end of the World; the falſity of which Time has fully made appear. One of theſe Prophets, tho' he affirm'd that the World ſhou'd end ſuch a certain Year, yet at the ſame time compil'd *Ephemerides* for Twenty Years beyond the Term which he had pleas'd to fix to the Exiſtence of the Heaven and Earth. Another ſort of Learned Men have believ'd, that becauſe GOD created the World in ſix Days, and reſted the Seventh, that the World ſhou'd laſt Six thouſand Years; others, That from Death of JESUS CHRIST, there ſhall be as many Years to the end of the World, as there are Verſes in *David's* Pſalms, *Ariſtarchus* affirm'd, that the World ſhou'd not laſt above Two thouſand four hundred and eighty four Years. *Daretes Dyrrachinus* 5552. *Herodotus* and *Linus* 10800. *Dion* 13984. *Orpheus* 120000. *Caſſandra* 1800000. One *Stofflerus* and ſome others, denounc'd a dreadful Deluge to happen in the Year 1524. and unluckily for the Credit of *Judicial Aſtrology*, that Year happen'd to be ſo dry, that thro' the whole Month of *February*, in which this Inundation was to have come to paſs, there was not one Cloud to be ſeen in the Heavens. *Charles* V. *Francis* I. and *Henry* VIII. all Three about the ſame Age, were threaten'd with violent Deaths by the moſt learned Aſtrologers of their time, and yet each of them dy'd a Natural Death. *Cicero* ſays, *l.* 2. *De Divin.* that the three greateſt Men of the *Roman* Republic, which were *Pompey*, *Craſſus* and *Cæſar*, were aſſur'd by ſeveral *Chaldæans*, that they ſhou'd die at Home laden with Glory, Riches and Years; and yet they dy'd miſerably. *Metius Pompoſianus* was promis'd, that he ſhou'd certainly be Emperor, notwithſtanding which, he never was any more than Conſul, *Veſpaſian* having beſtow'd on him that Dignity, tho' ſome endeavour'd to render him ſuſpected by that Prince, on account of this Prediction. The Aſtrologers having foretold to the Duke of *Viſeu*, that he ſhou'd be King of *Portugal*; flatter'd by this Promiſe, he engag'd in a Conſpiracy againſt King *John*, and by an exceſſive Confidence in that King, notwithſtanding all the Reaſons he had to diſtruſt him, he obey'd his Order to come and ſpeak with him, and was accordingly ſtabb'd. The ſupporters of *Judicial Aſtrology* have in favour of their Pretences laid a great ſtreſs on the Prediction concerning *Vitellius*: They tell us, That the Aſtrologers knowing that

Vitellius

Vitellius had commanded them all to quit *Italy*, on or before a prefix'd Day, ſtuck up a Paper in the Night, in which they appointed him to die on a certain Day therein mention'd, which accordingly prov'd the Day of his Death. 'Tis not to be deny'd, but that *Xiphilin* the Epitomizer of *Dion Caſſius*, ſays this, and that he adds theſe Words; *So perfectly well they knew what was to happen!* *Zonaras* tells the ſame Story; but the Fact is ſtrain'd and falſify'd. *Suetonius* informs us, That *Vitellius* without any Appearance or Form of Proceſs, put to Death all the Aſtrologers which he heard of, being irritated againſt them, by reaſon that after the publication of his Edict, which commanded all the People of that ſort to quit *Rome* and *Italy*, at the fartheſt, on the firſt of *October*, there was a Writing diſpers'd, in which they ordain'd him to leave the World on that very Day. If their Prediction had been true, he had dy'd on the firſt of *October*; but 'tis certain, that he was kill'd towards the end of *December*. *Dion Caſſius* is blameable for having follow'd popular Traditions, rather than the Hiſtorians, who had noted the Dates ſufficient to refute whatever is ſurprizing which had crouded into the Narration of this Event, as it has into a hundred others; of which the Aſtrologers have not fail'd to take advantage. There is another Story of the Science of an Aſtrologer, on which his Brethren have ſtrove to ſet a high value. A Learned Man, and utter Enemy to theſe Deluſions, has related it as follows; and with that I ſhall end this Reflection: Let us then ſee how *Tacitus* repreſents the Fact of the Mathematician *Traſullus*, which has made ſuch a great Impreſſion on ſome Men. *Tiberius*, ſays he, paſſing ſome leiſure time at *Rhodes*, was willing to ſatisfy his Curioſity concerning *Judicial Aſtrology*. To this purpoſe, deſiring to try the Ability of thoſe who profeſs that Art, he made uſe of a very high part of his Houſe ſituate on a Rock expos'd to the Sea, and to which there was no aſcent but by ſuch ſteep Precipices as were really frightful: To this Place he oblig'd all thoſe to come who foretold future Events, and they were conducted thither by one of his Freed-men, in whom he confided, and whoſe bodily Strength equall'd the ignorance of his Mind; that if *Tiberius* diſcern'd that he to whom he put his Queſtions was nothing but a Cheat, and anſwer'd him only fraudulently, as ſuch Perſons commonly do, his Conductor was ſure, as ſoon as he receiv'd the Signal, in his return to throw

him

him into the Sea, to prevent his revealing to any others the mention'd Interrogations. *Traſullus*, then very well vers'd in the Science of the *Chaldeans*, being like the others led to this remote Place, aſſur'd *Tiberius*, That he ſhou'd be Emperor, and reveal'd to him many things regarding future Events: On which, *Tiberius* ask'd him, Whether he was alſo well acquainted with his own Deſtiny; and deſir'd him to look on his own Scheme to ſee what was to happen to him. *Traſullus* inſtantly drew it up, but at the ſight of it ſtartled, turn'd pale, and the more he compar'd the preſent Hour with that of his Birth, the more fear he ſhew'd, till at laſt he cry'd out, that the Stars threaten'd that to be the laſt Moment of his Life. *Tiberius* raviſh'd with ſurprize and ſatisfaction, aſſur'd him of his Safety, embracing him, and afterwards regarded him as an Oracle, ranking him amongſt his moſt intimate Friends. But not to inſiſt on the perfect reſemblance which this Story bears to a Tale invented purely for Diverſion, it being wholly improbable that many Men ſhou'd be thus thrown into the Sea, without its being known; and ſuch a Practice ſuppreſs'd by the Officers of Juſtice, who wou'd at leaſt have inform'd *Auguſtus* of it: I ſay, granting even this to be true, 'tis not very ſurprizing that *Traſullus* who had conſider'd the ſituation of the Place where he was, and the dangerous Deſcent he was to paſs in his return, took ſome ſort of Umbrage on *Tiberius*'s Queſtion: There is ſcarce any One, how ſtupid ſoever he may be, who wou'd not have thought as much, The very Looks of *Tiberius*, thoſe of the Conductor, and perhaps ſome Signal given at the ſame time, might doubtleſs put this Mathematician in fear of his Life; which put him on acting this ſucceſsful part, of pretending to diſcern in the Heavens, the danger in which he was, and out of which he extricated himſelf by his Addreſs. For is any thing in the World more impertinent, than to imagine that a Man, purſuant to *Tacitus*'s Account, can Calculate his Nativity in an inſtant, judge concerning it, and diſcover exactly what threaten'd him at that Moment! If he had before, and probably wholly at his leiſure, drawn up a Scheme of his Horoſcope, he muſt have foreſeen what then occurr'd to his view: But if this was the firſt time, as it muſt neceſſarily be ſuppos'd, to prevent our wondring at his ſurprize; if ſo, I ſay, 'tis not at all probable that he cou'd ſo ſuddenly perform the Operations requiſite to acquire ſuch

an exact Knowledge of the Danger he was in. Many other Conjectures may be offer'd againſt the probability of this Story, which I leave to thyſelf to make; and ſhall only obſerve, that *Dion Caſſius*, as Credulous as he was, in his Fifty-fifth Book, yet differs from this Relation of *Tacitus*, and in his Fifty-ſeventh, owns that *Tiberius* at laſt put this Aſtrologer to Death, on having (in his Opinion) diſcover'd that all his Art was founded on Magic; which ſufficiently ſhews how little we ought to depend on ſuch Relations. I wou'd add that *Traſullus* aſſur'd *Tiberius*, that he ſhou'd live Ten Years longer than he did; tho' indeed *Dion* aſcribes this to his Cunning rather than his Miſtake.

XIX. Pray conſider with me, at this Moment, whether thou haſt any real Reaſon to truſt to Horoſcopes. I proceed to introduce ſpeaking, ſuch Authors as have exhauſted this Subject, and ſhall ſpeak in conjunction with them, but ſo, as not to leſſen any thing that they ſay. Have you thro'ly examin'd, whether 'tis very certain that the Stars move over the Heads of Men expreſly for their advantage? If you were perfectly well aſſur'd of it, this certainty wou'd afford a ſmall Pretence which wou'd ſeem favourable to *Judicial Aſtrology*; I ſay, wou'd ſeem; for 'twou'd not in the leaſt amount to any Proof ſufficient to engage our giving an abſolute Credit to all that is ſaid by Aſtrologers: But not to ſtop here; Let's enter on the Matter. A Horoſcope ſays, That becauſe a Child was born when a Star was in ſuch a ſituation, it ſhall do ſuch and ſuch Actions, and ſhall be in ſuch manner ſettled in the World. This is all that cou'd poſſibly be ſaid, if this Planet ſolely influenc'd all the Child's future Actions. But then Cuſtom, Diet, Commands of Superiors, Examples, Shame, Fear, Love, Education and Free-will, do they all ſignify nothing? Are not all theſe able to produce more real Effects, than I know not how many Influences which are ſaid to fall on his Body, and which have ſuch a long Journey to make before they can reach it? With what probability can the Events of Human Life be ſolely attributed to the Heavens, if they are not the ſole Cauſe of Man's Exiſtence? *Ariſtotle* aſſerts, That the Sun and Man produce a Second Cauſe, and we alſo in that allow many other Subaltern Cauſes beſides the Firſt which is GOD. Why then ſhou'd the Heavens only be the ſole Cauſe of what happens to Man? And if there are ſeveral other Cauſes which co-operate with them in whatever regards Man's

good

good or ill Fortune, how is it poſſible that the bare Knowledge of the Stars ſhou'd afford what the Aſtrologers pretend? To make us believe this, 'twou'd be abſolutely neceſſary for them to ſhew us how they came by the Art of comprehending particular Events tho' infinite, and Contingencies tho' uncertain; that which they profeſs having no ſuch Power, and the Influences of the Heavens frequently not being able to prevail ſo much over Men as Laws, Philoſophy, or even the leaſt Divine Inſpiration, not to mention their own Free-will: But their Pretences are ridiculous, and thoſe too too weak who believe them.

XX. *Bardeſanes* the *Syrian*, a very able *Chaldean* or Aſtrologer, thus expreſſes himſelf to the *Judicial* Aſtrologers in *Euſebius*, l. 6. ch. 18. *De Præpar.* You divide the World into Seven Climates each govern'd by a Planet; but under each Climate how many Nations are there? Under each Nation, how many Provinces? In each Province, how many Cities which differ in their Laws, Gods and Religion? In *India*, under the ſame Climate, ſome eat Men; others abſtain from all manner of Fleſh; ſome worſhip Idols, others acknowledge none. The *Magi* which come out of *Perſia*, wherever they tranſport themſelves, are according to their Cuſtom Inceſtuous; the *Jews* diſpers'd thro' the whole World, under what Climate ſoever they are, don't change either their Religion, or manner of Living. In ſhort, A whole Nation leaves one Climate and carries with it new Gods and Laws to another, without meeting any interruption from the Climate into which it comes. The Woods, Mountains and Rivers rather occaſion the difference of Laws, than the Climates and Signs. Cuſtom and Victories reduce ſeveral Laws to one, in ſpight of the Climates of *Saturn*, *Jupiter*, and other Planets. Whence comes it that in the Provinces where formerly *Venus* and *Mercury* were worſhipp'd, tho' thoſe Planets ſtill keep in the ſame Places, yet the Deities are aboliſh'd and expell'd out of them? How comes it that the Jewiſh Law ſhou'd yet continue in all Climates, tho' baniſhd its own?

XXI. Aſtrologers the better todeceive Men, endeavour to make them believe, That the Heavens are a Book in which GOD has written the Hiſtory of the World. *Plotinus* and *Origen* ſo far gave way to this Snare, that the latter reſolv-

ing to confirm his Opinion, by a very ſtrong Argument, ſhelters himſelf under the Credit of an *Apocryphal* Book, aſcrib'd to the Patriarch *Joſeph*, in which *Jacob* is introduced, telling his Children, That he had read in the Heavens whatever ſhou'd happen to them and their Poſterity. *Legi in tabulas cœli quæcumque contingent vobis & filiis veſtris.* *Porphyrius* affirms, That when he had reſolv'd to kill himſelf, *Plotinus* read his Intention in the Stars, and diverted him from it. Was ever ſuch a ridiculous Dream thought of? I well know that the Rabbies have fancy'd the Heavens to be full of Characters: But beſides that they cou'd never agree whether they are *Hebrew*, *Ægyptian* or *Arabick*, let 'em but name me one Man in his Senſes, which ever boaſted of his reading this Writing. Indeed, *Poſtel* has boldly averr'd, that he read there in *Ezra*'s Characters, tho' confuſedly, whatever Nature contains. 'Tis ſufficient to anſwer, That theſe are the Dreams of *Poſtel* and the Rabbies, who take up with ſuch frothy Diet, as fill'd their Brains with Wind; and this is the moſt favourable Account that can be given of them; for if they were not Viſionaries, we muſt conclude them to be profeſs'd Cheats; that they took a pleaſure in impoſing upon the Public, and diverted themſelves with the Credulity of weak People. None of the *Greeks* or *Romans*, even in their greateſt Poetic liberty, ever ſaid any thing ſo extravagant; and when they interpreted *Orpheus*'s Harp, to be meant of the Heavens, of the fix'd Stars, in which were Seven Planets repreſenting Seven Strings, whoſe various Movements produc'd that charming Melody which the Philoſophers, and eſpecially the *Pythagoreans* profeſs'd to hear; they did not advance any thing which wou'd not bear a more favourable Interpretation, if we conſider the regular Order of the Revolutions of the Cœleſtial Bodies. I wou'd willingly ask thoſe who build on this fooliſh Notion, To what end is this fine Alphabet of the Heavens deſign'd, ſince 'tis not to teach Men to read there, nor to know the Times and Moments of Futurity, which GOD, according to Sacred Writ, has particularly reſerv'd to his own peculiar Cogniſance? Alſo I wiſh they wou'd name any *Jew* or *Arabian*, who after having ſtudy'd this Admirable Book, has ever publiſh'd to the World a Piece worth the meaneſt Tract of our Philoſophers.

XXII

XXII. Why will Aſtrologers have it, That the Influences of the Stars operate only at the Moment of Birth, and not before and after? For 'tis certain, that they no leſs influence that little Body in the intervening time betwixt its Conception and Birth, than at the Moment of its firſt Injoyment of Light, and alſo that they afterwards influence it; whence it may be ask'd, Who ſhall hinder a good Aſpect of the Cœleſtial Bodies correcting that which wou'd have been ill? When the Planets alter their Diſpoſition, the Rules of Aſtrology teach us that their Aſpect alſo changes, and conſequently what was ill becomes good: And what Reaſon have we to believe that there is abſolutely only one Aſpect which operates?

XXIII. If it be aſſerted, That the Knowledge which we draw from *Judicial Aſtrology*, is the reſult of Experience; 'tis falſe, for the following Reaſon: The Stars and Planets never were twice in the ſame Diſpoſition amongſt themſelves, ſince the great Cœleſtial Revolution does not happen in leſs than Thirty-ſix thouſand Years, or even according to ſome, not in leſs than Forty-nine thouſand, not to mention the ſupputations of *Copernicus*. Conſequently Aſtrologers cannot poſibly produce any two ſuch Inſtances when they were in the ſame Diſpoſition ſince the Creation of the World, which is not by much ſo old. This Argument appear'd ſo forcible to *Junctinus*, one of the greateſt Sticklers for *Judicial Aſtrology*, that to evade it, he was forc'd to recur to the Knowledge infus'd into the firſt of all Men.

XXIV. Conſider again, That as an infinite number of Perſons born at the ſame time, do yet live and dye in a very different manner, we alſo ſee ſeveral come to the ſame end, either by Shipwreck, the taking of a Town, or the falling of a Houſe, tho' of different Ages, of ſeveral Countries, and conſequently govern'd by various Conſtellations. *Poſſidonius* the *Stoick* aſſerted, That two Twin Brothers ſubject to the like Symptoms of a Diſeaſe, had this great reſemblance from their being born under an equal Aſcendant, and the ſame Face of the Heavens: But *Hippocrates* accounts for it better than he, by attributing this to the conformity of their Tempers, which proceeded from their Parents and Education, in which there was no difference.

Pliny remarks after *Homer*, that *Hector* and *Polydamas* were born in the ſame Night, and yet met with very different Deſtinies; and that the Orators *Rufus* and *Calvus* alſo came into the World in the ſame Day, without their Lives agreeing in any particular, beſides that of their Profeſſion. I well know, that Aſtrologers alledge the Wheel of *Nigidius* the Mathematician, Sirnam'd *Figulus*, or the Potter, who ſhew'd the Revolutions of the Heavens to be incomparably ſwifter than it; and thence conclude, that 'tis impoſſible for two Brothers to come ſo quick out of their Mother's Womb, that the Stars ſhall not in the mean time be advanc'd a very conſiderable diſtance. Nor am I ignorant that many *Ouſles* have ſo highly approv'd this Anſwer, that they thought it ſufficient to ſatisfy them who ask, Why ſome Perſons always meet with a facility in the beginning, and alſo in the Courſe of their Undertakings, but are not yet able to bring them to a good iſſue; as on the contrary, others generally meet with great Obſtacles at firſt, which yet don't hinder their ſucceeding to their content: This comes, ſay they, from the long Labour of the Mother before her perfect Delivery, and by reaſon that the Birth of ſuch Perſons laſts for ſome ſpace of time, during which the Heavens regard them with different Faces; for they will have it, that the firſt efforts of the Infant to iſſue out of its Mother's Womb, regulate the beginning of all its future Actions; that the intermediate time gives Laws to the middle of his Enterprizes, and that the Conſtitution of the Heavens at the end, influences the concluſion of whatever he is to engage in during his Life. But if there really were any truth in this (which is too purely imaginary for me to believe it) and that ſuch a ſhort interval can make ſuch remarkable alterations; Who is there that does not ſee that from thence, we are enabled the more ſtrongly to combat *Judicial Aſtrology*, ſince no Horoſcope is ever drawn up, in which the Moment of the Birth is ſo nicely and exactly obſerv'd, as this Doctrine ſuppoſes? There are ſcarce any who know even the Hour of their Birth, any otherwiſe than gueſs, or the account of the common Clocks, which very rarely agree, has inform'd thoſe who were willing to take care of obſerving it. If any ſhou'd be preſent who ſhou'd be at the trouble to take the Elevation of the Sun with an Aſtrolabe, or make any other Aſtronomical Obſervation, he cannot much more aſcertain the very real inſtant of

Time

Time of which I ſpeak, by reaſon of the general Deceit of Inſtruments, and the little exactneſs there is in all theſe Operations, of which ſeveral made with the ſame Deſign, in the ſame Place and at the ſame time, very rarely ever agree.

XXV. Since we frequently reſiſt the Rigors of the Heavens, either by Sweating ourſelves in a hot *Bagnio* in Winter; or cooling ourſelves ſeveral ways in Summer; Is it not poſſible for us alſo to invent ways to thwart ſo many Influences, with which the Aſtrologers threaten us! Is it becauſe if they ſend them to thee to impoveriſh thee, that thou can'ſt not work harder to become rich? Put the like Queſtions to thyſelf, as occaſion offers. This is the Buſineſs which I cut out for thee; make it thy Imployment, go about, and finiſh it. And above all don't loſe ſight of thy Free-will; remember that thou art left at liberty to do good or evil, of which the Stars cannot deprive thee.

XXVI. Conſider this thoroughly, and you will by freſh Proofs diſcover the Vanity of *Judicial Aſtrology*, and how much you are to blame to fear when it threatens you, or to rely on what it promiſes. In true and real Sciences, Contradiction deſtroys their Principles. But we find nothing ſo different as the Principles laid down by Aſtrologers, each according to his Fancy; nor ſo contradictory as their Axioms. This is doubtleſs what thou doſt not know, and of what thou haſt never inform'd thyſelf. If thou art guided by Reaſon, thou wilt own, that thou waſt in extreme want of this Paper; ſince thou haſt barely reſolv'd to believe, without the leaſt intention of informing thyſelf, in order to know whether thy Belief be grounded on Reaſon. Proceed we now to the Contradictions of *Judicial Aſtrology*. Aſtrologers never yet cou'd agree on the Calculation which is to be follow'd, nor on the Tables which are preferably to be us'd. Some approve the *Pruthenic* Tables, others thoſe of *Alphonſus*; ſome are for thoſe made by *Blanchin*, and others prefer thoſe of *Regiomontanus*, and yet the Supputation of the one is very different from that of the others. The *Jews* make the Figures of the Heavens to be very different from thoſe of the *Greeks*; and eſpecially avoid ever repreſenting them by any human Images, believing, that in that, they ſatisfy the Law of *Moſes*. The *Ægyptians* and *Arabians*

have their peculiar Cœleſtial Signs. The *Chaldeans* have but Eleven Signs in the *Zodiac*: The *Scorpion* has been ſplit in two by the addition of the *Balance*; nor are their intervals the ſame allow'd them by the *Ægyptians*. The *Barbarian* Sphere, ſays *Firmicus*, is very different from the *Greek* and *Roman*. The *Indian*, *Perſian* and *Tartarian*, are not unlike one another; and the *Chineſe* Conſtellations are not yet wider diſtant from the common. Beſides Father *Trigault* aſſures us, That they have Five hundred more than we. Nor cou'd the Sex of the Stars be ever yet determin'd amongſt them. For inſtance, *Alchabitius* and *Albumaſar* make *Mercury* to be Male (for in this Profeſſion one Extravagance is heap'd on another without end) and he is frequently Female in *Ptolemy*, who frequently conſiders him, as an *Androgyna* or *Hermaphrodite* in the Sixth Book of his *Quadripartite*. They have founded their Twelve Houſes for the Signs on the Interſection of the *Horizon* and *Meridian*, which divides the *Equinoctial* into two equal Parts. But their Architecture is very different; for beſides that there are ſome who make theſe Houſes of unequal Spaces; ſome taking them by one end, and others by the contrary. Thoſe which place the firſt part in the *Eaſt*, name it by *Excellence*, the *Horoſcope*, as having a ſtronger Influence on thoſe who are born. Others for that Reaſon pretend, that the *Horoſcope* muſt be ſituate directly over their Heads, whence the Influence may deſcend perpendicularly, from that part of the Heavens neareſt the Child, which is not in the *Eaſt*, which conveys its Rays but obliquely, and by a more diſtant Line. Ah! what wretched Nonſence is all this; which conſequently will never inrich the Mind with any thing valuable! Perfect Follies unworthy of the Application of Reaſonable Men! Wretched empty Pretences, void of all Solidity! Yet ſee what this is that you build on; this is (I know it perfectly well) what guides you in the Diſpoſal and Settlement of your Children. But to go on in our Career; for I am not yet come to the end of it: Comets are too famous for me to forget, or omit the ſpeaking particularly of them. I ſhall have Matter enough to that end, as thou ſhalt ſee.

XXVII. A great Noiſe is made about Comets, when they appear; or rather, they make a great Noiſe themſelves, ſince they alarm, affrighten and terrify in all Parts.

They

They are look'd on, ſays an able Critick, as Heralds ſent from GOD to proclaim War with Mankind. Very rarely are they made to preſage any Happineſs to Men. But yet there was an Aſtrologer, who in 1661, having obſerv'd that a Comet paſs'd thro' the Sign of the *Eagle*, and happen'd to dye at its Feet, affirm'd, That it Predicted the Ruin of the *Turkiſh* Empire by that of *Germany*: Which the Event was ſo far from juſtifying, that Two Years afterwards the *Turks* took almoſt all *Hungary*, and wou'd probably have invaded all the Hereditary Countries of the Houſe of *Auſtria*, if the Aſſiſtance ſent to the Emperor, had not enabled him to make Peace with the Port.

XXVIII. Let us examine, Whether there is any real Reaſon to fear them. The Light of Comets being no other than that of the Sun, extremely enfeebled, 'tis as abſurd to aſcribe to that Effects which the Sun itſelf cannot perform, as 'twou'd be to pretend, that a Candle lighted in the middle of a Square, ſhou'd warm all the Inhabitants of a great City, when even a good Fire in every body's Chamber in it, cannot guard them againſt the Cold. Judge then, whether Comets being ſo far diſtant from us, and their Heat being ſo feeble, can kindle Wars, and ſet the World in Combuſtion?

XXIX. I have form'd this Argument, and believe 'twill hit thy Taſte; or at leaſt that thou wilt not be abſolutely diſguſted at all that is reaſonable. If a Comet, (ſays an Author who helps me very much to entertain thee on this Subject, for he has thro'ly diſcuſs'd it, and ought to pleaſe thee, ſince none can more rely on printed Books than thou doſt) if a Comet, ſays he, has any Power, 'tis only from the Earth's being ſuppos'd to be the Center of the World, and that all ponderous Bodies have a natural tendency to approach this Center. But how do we know that the Earth is the Center of the World? Is it not evident that to know the Center of a Body, it is abſolutely neceſſary to know the Superficies, and that thus it being wholly impoſſible for Human Capacity to point out the Extremities of the World, 'tis alſo impoſſible to know whether the Earth is, or is not the Center of the World? Thou doſt not expect that I ſhou'd ſend thee to this Center, to rid thee of thy fear of Comets. Indeed, I ſhew thee the Country; but doſt not thou

thou well deſerve it for thy falſe Credulity? 'Tis ſaid to be neceſſary to ſend People to Travel to poliſh them.

XXX. Thou art ready to ſay, as all like thee do, That it has been obſerv'd, that many Diſorders have happen'd in the World after the appearance of Comets, and that conſequently they are the Cauſe of it: Which is, as tho' thou ſhou'dſt ſay: "Every time I put my Head to the Window "there paſs by ſeveral Coaches; therefore I am the Cauſe "of their going by; or at leaſt, I ſhewing myſelf at the "Window, am a Preſage to all that part of the City, that "Coaches ſhall paſs that way." Probably, thou art not weak enough to believe that thy preſence produces ſuch an Effect; don't therefore believe it any more of Comets. Theſe ſorts of Errors proceed from that wretched Inference, when pronounc'd with the accent of an Axiom, *Poſt hoc, ergo propter hoc*: that is, Becauſe ſuch a thing is ſubſequent to another, it muſt of neceſſity follow, that the firſt muſt be the Cauſe of the other. 'Tis by this way of Reaſoning that 'tis alſo drawn as a Conſequence, that the Star call'd the *Dog-Star* is the Cauſe of the more than ordinary Heat which Men think they feel in the *Dog-days*. But this *Dog-Star* has really no more ſhare in the Heat, than thou in the driving the Coaches.

XXXI. It may be alledg'd, That 'tis very much to be doubted that Bodies ſo far diſtant from the Earth as Comets are, can ſend thither any Matter which is capable of a great Action; for if (behold a Doctrine which will not ſtartle thee, for it will fall within thy compaſs, if thou wilt but never ſo little conſider it) If, I ſay, the univerſal Opinion of Philoſophers, ſince they have been conſtrain'd to abandon their common Notion concerning the Matter of Comets, has been, That the Atmoſphere of the Earth, that is, the Space to which the Exhalations and Vapours which it emits from all Parts, terminates in the middle Region of the Air at the height of three or four Leagues at moſt, why then ſhou'd we believe, that the Atmoſphere of Comets extends ſeveral Millions of Leagues? It cannot be ſatisfactorily determin'd, why Planets and Comets are able to produce Qualities as low as the Earth, and are capable of cauſing there remarkable Alterations, whilſt the Earth cannot ſo much as produce any Influence at only Thirty Leagues diſtance.

ſtance. Grant we, that Comets can force as far as the Earth, a great number of Exhalations, will it follow that Men will be very much chang'd by them? Not in the leaſt; for if theſe Exhalations paſs thro' ſuch immenſe Spaces, as theſe are, they will crumble and ſeparate into an infinite number of inſenſible Particles, which will ſpread themſelves almoſt thro' the whole Extent of the Sun's Influence, as the Particles of Salt diſtribute themſelves thro' the whole Maſs of Water which diſſolves them. But if we compare a Comet with the whole extent of the Sun's Influences, we ſhall find the former of no more force with regard to the latter, than a Corn of Salt to a cubical Foot of Water.

XXXII. Suppoſe that Comets ſpread as far as the Earth many Corpuſcules, capable of a great Action, there is not thence any more Reaſon to aſſert, that they muſt produce Plagues, Wars or Famine, than that they ſhou'd produce Health, Peace and Plenty; for no Body knows the Nature of theſe Corpuſcles, nor the Figure, Motion, or other Qualities of their Parts. In effect, is there really more good Senſe in affirming, That a Comet which appears in Winter, and which cannot hinder an exceſſive Cold, ſhou'd cauſe a War three Years after its diſappearance, becauſe that heating the Maſs of Blood, it renders Men more haſty and angry; than to maintain, that it will keep up Peace, becauſe that cooling the Maſs of Blood 'twill render Men wiſer? This is what is call'd Reaſoning, my dear Diſciple; all which is very new to you, for hitherto thou haſt taken a Side on which there is no ſuch thing as Reaſon. Thou haſt believ'd, that a Comet might cauſe great Evils, without informing thyſelf how it was poſſible: What thou haſt read is ſufficient to remove thy ridiculous Prejudice; make a good uſe of that as well as what follows.

XXXIII. Tell me, I beſeech thee, what Reaſons thou haſt to believe, that a Comet, that a Star, which every Day makes the Tour of the World, is more inclin'd to one Nation than another? I defy thee on this Head to offer Arguments of ſufficient force to convince me, that I ought to be as Credulous as thou art. The Queſtion which I have put, being one of thoſe of which thou haſt never thought, I give thee time to anſwer it, write thy Anſwer, I will come for it as a *Genius*; that is, without being viſible to any Perſon.

Perſon. But in the interim, I have the following Queſtion to propoſe to thee:

XXXIV. Doſt not thou joyn with me in owning, that if it pleas'd GOD to advertiſe Men of the Evils which threatned them, He wou'd do it by ſuch Ways which not only wou'd be very intelligible to thoſe which He pleas'd to threaten; but alſo ſhou'd not menace thoſe on whom He deſign'd to beſtow his gracious Favours? But this Comet which makes the Tour of the World, threatens the one as well as the other. If you alledge, that Comets menace all the Nations of the Earth; but that ſome of them by Repentance diſarm their Rage; ſhew me then, by what ſort of Mortification the *Macedonians*, for inſtance, appeas'd the Divine Juſtice, and deſerv'd the Treaſures and Crowns of *Darius*, inſtead of the Puniſhment deſtin'd for them by the Comet which appear'd at the beginning of *Alexander*'s Reign; and what Acts of Devotion ſav'd *Mahomet* II. from the Misfortunes which he muſt have ſhar'd by virtue of thoſe Comets which appear'd in his Reign, and who, notwithſtanding he was a very Atheiſtical Prince, conquer'd Chriſtian Empires and Kingdoms.

XXXV. If Comets are the pure Effects of Nature, don't then call them the Signs of future Evils; and thou ſhou'dſt the rather avoid this, becauſe they have no manner of Affinity with theſe Evils, nor are we inform'd by any Revelation that GOD has in the leaſt, appointed them for Signs, as He ordain'd the Rain-bow, to advertiſe Men, that there never ſhou'd be another Deluge. Theſe pretended Preſages then, have no part of the Character of what is ſuppos'd that GOD pleaſes to ſignify to Mankind. To aſcribe them then to Dæmons, is abſurd; for what wou'd they get by it? They wou'd hereby engage affrighted Men to lead a better Life; which thou knoweſt is not their Aim. To be ſhort; Seriouſly conſider that as many Miſeries have befallen Men in thoſe Years which have not either ſeen, or nearly follow'd the appearance of any Comet, as in thoſe which have either had them, or ſucceeded ſoon after them. In a Word; How great is the number of Public Miſeries without Comets; and how many Comets are there which are not follow'd by Calamities?

XXXVI.

XXXVI. I am very well pleas'd with the Author of this Conſideration, which you will immediately read, for 'tis a very Judicious one, and with that ſhall end my Reflections on Comets. The Poets, ſays he, are ſo very fond of ſcattering in their Works ſeveral pompous Deſcriptions, ſuch are thoſe of Prodigies, and to give an aſtoniſhing Turn to the Adventures of their Heroes, that to attain their Ends they feign a thouſand ſurprizing Incidents. It muſt be imagin'd that he who deſigns to write a Poem, inſtantly ſubjects to his Fancy the whole Syſtem of Nature; neither the Heavens, nor the Earth, from that time forwards any longer act without his order; Eclipſes and Shipwrecks happen whenever he pleaſes; and all the Elements move as he thinks fit. We ſee as many Armies in the Air, and Monſters on the Earth as he pleaſes; both Angels and Devils appear whenever he commands them; nay, the Gods themſelves, mounted on Machines, are ready to anſwer his Occaſions; and Comets being above all more eſpecially neceſſary, by reaſon of the prevailing Prejudice with regard to 'em, if he meets with any Facts in Hiſtory, he preſſes them into his Service; but if he finds none, he forges ſome Story himſelf, giving them ſuch Colours, and repreſenting them in ſuch manner as moſt naturally tends to make appear that the Heavens have intereſted themſelves in a very diſtinguiſhing manner in the Affair of which he is ſpeaking. After this, who wou'd not laugh to ſee a great number of Men of Senſe give no other Proof for the Malignity of theſe new Stars, than the *Terris mutantem regna Cometem* of *Lucan*; the *Regnorum everſor, rubuit lethale Cometes* of *Silius Italicus*; the *Nec diri toties arſere Cometæ* of *Virgil*; the *Nunquam terris Spectatum impune Cometem* of *Claudian*; and the like fine Expreſſions of the Poets? For my part, I have a much meaner Opinion of all theſe Sayings, than of the two witty Expreſſions below recited, for they ridicule this Error, whilſt the other tend to give it credit. The Emperor *Veſpaſian* diſcerning that ſome deſign'd to affrighten him on account of a Hairy Comet; "Why, ſaid he, rallying, wou'd "you have me afraid? the Comet is not aim'd at me; but if "it threatens any Soveraign, it muſt be the King of the "*Parthians*, who like it wears very long Hair." 'Tis reported of Cardinal *Mazarine*, That when given over by Phyſicians, the Courtiers thought fit to honour the Agonies

nies of his Death with ſome Prodigy, and told him, That there appear'd a great Comet, which frighten'd them. He had yet vigor enough left to rally them, and tell them pleaſantly, That the Comet did him too much honour.

XXXVII. There are a vaſt many Inconveniencies which Aſtrology may produce, not only by itſelf; but alſo by the fooliſh Credulity of thoſe who fear its Threats, or rely on its Promiſes. For inſtance, it has predicted to one *Ouſle*, that he ſhou'd dye ſhortly; the poor Man will be ſo alarm'd at this, that diſturb'd by continual Uneaſineſs, and conſum'd by anxious Grief, he will at laſt grow Sick, and ſo verify the Aſtrologer's Words. Another, in hopes of immenſe Riches promis'd him by that Art, will ſpend and waſte thoſe of which he is poſſeſs'd, and thus reduce himſelf to Poverty, in continual expectation of what will never come. We frequently ſuffer by Anticipation, and Imagination, thoſe Evils which this Art threatens, and which we ſhall never really feel. What plung'd the Learned *Alphonſus*, King of *Caſtile*, into thoſe Calamities under which he groan'd? 'Twas his firm belief, that the Stars infallibly denounc'd his Depoſition; which Fancy at firſt render'd him ſo Diffident, and afterwards ſo Cruel, that he became intolerable to his Subjects. The Felicity which Aſtrologers foretell to Men, makes them deſpair if it does not happen; and if at laſt it comes to paſs, the expectation is tireſome; and tedious Hopes have in a ſort prevented the moſt ſenſible and pureſt part of the Joy which attends an unexpected Happineſs. But if they threaten ill Fortune, the Imagination, as I have already hinted, anticipates the Evil before it falls, if their Conjecture proves true; and if they are miſtaken, which almoſt always happens, thoſe who are ſo credulous as to believe them, are yet render'd Miſerable without Reaſon, by a vain fear of Evils, which frequently affects Men as much as if they really happen'd to them. *Cardan* ſays in his Tract of *Civil Prudence*, That there were Six Things which had done him the greateſt Miſchief in the whole Courſe of his Life, One of which was, the giving Credit to *Judicial Aſtrology*. But yet I can ſcarce heartily conclude him to have been of that Opinion, if the Story which goes of him be true. 'Tis reported, That this Learned Man by the inſpection of the Stars, and the Rules of this Science, at which he ſeem'd ſo diſguſted, having foretold

told the Year and Day of his Death, ſtarv'd himſelf on that very Day, to ſecure to himſelf the Fame of an able Horoſcope-maker. There is another Story almoſt like this, told of another Aſtrologer: The young *Noſtradamus*, who apply'd himſelf to penetrating into Futurity, in imitation of *Michael* his Father, being very ambitious of ſucceeding to his Reputation, and to rendet himſelf as Famous for Predictions as he (famous I mean only amongſt the *Ouſles*) ventur'd to foretell, That *Pouſſin*, which was then beſieg'd, ſhou'd be burnt down; and to make good this Prediction, at the time of the Taking and Plundering of that Town, he was caught ſetting it on Fire in ſeveral places; which ſo incens'd the Sieur *de Saint de Luc* againſt him, that he rode over his Belly and trampled him to Death.

XXXVIII. If Aſtrologers do all that is in their Power to verify their Oracles, thoſe who give credit to them, are generally full as ſolicitous to deceive themſelves. *Suetonius* gives us a Proof of this in the Life of *Caligula*, when ſpeaking of the wonderful Bridge of Boats, which that Emperor caus'd to be made from *Baiæ* to *Puteoli*, now *Puzzuola*, *Thraſyllus* the Mathematician, ſays he, knowing that *Tiberius* extremely deſir'd that his Nephew ſhou'd ſucceed to the Empire rather than *Caligula*, aſſur'd him, that the latter ſhou d as ſoon croſs the Gulph of *Bajæ* on Horſeback, as be Emperor. *Caligula* at laſt attaining to that Dignity, and recollecting what the Aſtrologer had ſaid, run into a Humour of building ſuch a Bridge, on which he paſs'd this Gulph ſeveral times on Horſeback and in his Chariot, to fulfil the Prediction. This is forcing Aſtrologers to tell Truth, contrary even to their own Expectations and Deſigns: This obliging Conduct is daily uſed towards them; but indeed rather to ſatisfy their Votaries themſelves, than to gratify them. Theſe deluded Men are afraid of appearing weak enough to ſuffer themſelves to be cheated. The continual Complaints of Men utter'd againſt their Stars, proceeds from the ſame Spirit of Vanity. Men void of Senſe or Management cannot riſe, or obtain any Preferment; this they charge on the Stars, and are reſolv'd to render them accountable for their unhappy Condition, whilſt they themſelves have been the Forgers of their own ill Fortunes. The Cœleſtial Bodies are charg'd with a great deal of Malignity and Injuſtice, of which they are

wholly

wholly innocent. They impart to us Light and Warmth, this is what they do; but contribute no more to our Establishment in the World, than a Fire in the Chamber in the Winter-time.

XXXIX. The famous Sentence of the Astrologers, *Sapiens dominabitur astris*, The Wise Man gives Laws to the Stars, is nothing but an Artifice to remove the Scruples of those, which without it, wou'd make Conscience of so much as hearkening to, or of believing them. But notwithstanding this fine Sentence, the Astrologers lay down Axioms, and decide concerning the Destiny of Men as absolutely, as if the latter instead of being Free and Rational Animals, were nothing but real Puppets fasten'd to the Planets and Cœlestial Signs by Influences, as by Strings, from which they receiv'd all their Motions, without having any of their own. So that indeed *Sapiens dominibatur Astris*, literally taken, is, Be Wise; lay that Foundation, and don't regard the Stars any otherwise than as Torches to enlighten thy Understanding, and don't think them capable of increasing, maintaining, or bestowing any thing on thee, which thou hast not.

XL. From what thou hast just been reading, do thou draw Conclusions concerning Almanacks: They will be just, and within their bounds, if thou barely say'st, That they may be rely'd on with respect to the *Calendar*, the Rising and Setting of the Sun and Moon, the Epact, the beginning and end of each Season, the Eclipses, and other Cœlestial Revolutions, with which Astronomers supply us, and on which we may depend: But as for the Death of a great Man, or the loss or gain of a Battle, a Marriage of Consequence, or other contingent Events which they publish, and which the Stars cannot produce, much less discover, believe them all to be vain Conceits, with which Astrologers venture to amuse and delude weak Men. But, say they, there are yet in some Almanacks, certain Predictions which are not made without a serious Application, and exact Discussion. That may be, that Discussion and Application may have been attended with sincerity, which yet I don't so absolutely believe, as to be wholly free from all doubt of it. But be it how it will, this Application and this Discussion will never extort from the Stars the Knowledge

ledge of what is not in them, as thou oughteſt indeed to be convinc'd by ſeveral of theſe Reflections. Beſides, Is it impoſſible that theſe Predictions ſhou'd be artificially deſign'd, if not random Gueſſes? Some of them have been thought ſo: 'Tis ſaid, for inſtance, that *Cromwell* frequently caus'd his Deſigns to be inſerted in the *London* Almanacks and found his account in it. Some have thought that the Author of the *Milan* Almanack correſponded with ſeveral Miniſters of State. When therefore I ſhall ſee thee hunting after Predictions of future Events in an Almanack, I will form one that ſhall be truer than thoſe which thou wilt find there, which is, That *Ouſle* is going to give an inconteſtable Proof of his Folly.

XLI. We muſt alſo conſider what is ſaid of certain Days, pretended to be happy or unhappy, as a Miſtake introduc'd by *Judicial Aſtrology*; which like ſeveral others, is an Error eſtabliſh'd without the poſſibility of alledging one tolerable Reaſon for its being ſo; unleſs we will ſay it is becauſe Mankind is extremely addicted to Superſtition. Some will not marry in *May* for fear of Misfortune; and this ſuperſtitious Fear, proceeds only from an old and ſuperſtitious Cuſtom, which is that of a Feſtival celebrated by the *Romans* in that Month, in honour of evil Spirits, *Lemuralia*. This is the Reaſon given by the Learned; as for the People they offer none; they are afraid to marry in that Month, purely becauſe they have heard ſay, that others fear it, and that it ought to be fear'd. The 24th of *February* in the *Biſſextile* Years, was thought ſo unlucky, that *Valentinian* being elected Emperor, did not dare that Day to ſhew himſelf in Publick, for fear of drawing on him the fatal Events of that Day; or elſe 'twas politickly done, (which I am moſt apt to believe) to avoid the expoſing himſelf to the Character of an unfortunate Man. *Timoleon* believing himſelf, and having perſuaded his People, that the Day on which he came into the World, was to him a lucky Day, made choice of it to Attack the Enemies with the greater Boldneſs, and to animate his Soldiers. The *Mahometans* believe, that becauſe GOD created the Light on *Wedneſday*, that the *Muſulmen* attempt nothing on that Day, which does not ſucceed with them. Some are perſuaded, that thoſe who are born on *Good-Friday* have ſuch piercing Eyes as to ſee the Center of the Earth; and that becauſe the

Earth open'd on that Day. When we apply to a ſerious Examination of this Superſtition, and thro'ly conſider theſe Days for ſeveral ſucceſſive Years, we ſee by Experience that they prove ſometimes fortunate, and at other times unfortunate; or rather, that on them ſome Men have lucky Hits, and others are loaden with Misfortunes. But there being few who conſtantly and carefully obſerve this; the Error keeps up, and thus perpetuates itſelf from Age to Age ſo effectually, that 'tis impoſſible to remove it. It has been obſerv'd, that the ſame Days have been happy and unhappy to the ſame Nation: For Inſtance, *Ventidius* the *Roman* General, beat the *Parthians* on the ſame Day, on which they vanquiſh'd *Craſſus*. *Lucullus* engag'd *Tigranes* on a reputed unlucky Day, and yet beat him. 'Twas on this occaſion, that the General being ready to give Battle, ſaid to ſome that endeavour'd to diſſuade him, by reaſon of the pretended unluckineſs of the Day; "So much "the better, we ſhall render it a fortunate Day by our Vi-"ctory." This is the treatment due to Superſtition; I mean, to laugh at it, when we cannot exterminate it.

XLII. Another ſuperſtitious, but very famous Practice, invented by Aſtrologers, is, the preparing of *Taliſmans*. Before I entertain thee on this Subject, 'tis fit I ſhou'd warn thee againſt confounding them with *Gamahes*, that is with certain painted Pictures, either in *relievo*, or naturally engraven on Stones, Mettals, Herbs, Flowers, and other Productions on the Surface of the Earth, or in its Entrails. Here follows a Liſt of the moſt famous *Gamahes* which *Naturaliſts*, Travellers, and other Authors, curious Enquirers into the wonderful Effects of Nature, have mention'd in their Works. As for thy part, being paſſionately fond of every thing aſtoniſhing and amazing, I doubt not but this Catalogue will pleaſe thee. But remember, that I will not be ſecurity for the real Exiſtence of theſe Curioſities. I give thee them barely on the Word of thoſe from whom I have receiv'd them, without exacting from thee any other belief, than that I faithfully tranſcribe what they have written. I ſhou'd not be put to the trouble of obliging thee to ſo many Reflections, if thou waſt as cautious in believing as I am.

The mention'd Catalogue of *Gamahes* then runs as follows:

King

King *Pyrrhus* had an Agate on which were repreſented the Nine Muſes dancing, and *Apollo* in the middle playing on the Harp.

Albertus Magnus ſaw at *Colen*, in the Tomb of the Three Kings, Two very fair young Fellows, which Nature had painted on a Cornelian.

In a piece of Marble ſaw'd in two, was found the Image of *Silenus*.

In St. *John*'s Church at *Piſa*, is a Stone, on which by Nature alone is perfectly well painted an old Hermit in a Deſert, ſitting near a Rock, and holding a Bell in his Hand.

In the Church of St. *Vitalis* at *Ravenna*, is a *Franciſcan* Monk naturally expreſs'd on an Aſh-colour'd Stone.

In the *Hercynian* Foreſt was found a Stone, which naturally had the Figure of an old Man, with a long Beard, and crown'd with a triple *Tiara*, like that which the Popes wear.

At *Schneeberg* in *Germany*, was found in the Earth a little Statue by Nature form'd out of a certain Ore which repreſented in full *relievo*, a Man with a Child on his Back.

In the Moſque of St. *Sophia* at *Conſtantinople*, on a piece of white ſaw'd Marble, appears the Image of St. *John Baptiſt*, cloath'd in a Camel's Skin, but wanting one Foot, Nature having allow'd him no more.

One *Gamahe* repreſented Roſes, and another was ſtudded all o'er with Stars.

Albertus Magnus is reported to have had a Stone naturally mark'd with a Serpent, with the admirable Virtue of drawing all Serpents to it, if plac'd where any frequented.

The Marqueſs of *Baden* had a Jewel, which, from what Point ſoever the Spectator look'd on it, ſtill naturally repreſented a Crucifix.

He had alſo one which reſembled a piece of Marble.

At St. *George*'s Church at *Venice*, is another *Gamahe*, which perfectly repreſents a Death's Head.

In *England* the figure of the Fiſh call'd a Perch has been found ſo perfectly well repreſented on a Stone, that no part of its ſhape, nor even one Scale was wanting.

Several Flints was formerly preſented to a King, which by natural Letters in them, intirely form'd his Name.

In *Mauritania*, near the City of *Septa*, now *Ceuta*, was a Spring which produc'd Stones, on ſome of which were naturally engraven the Words *Ave Maria*, on others thoſe of *gratia plena*, and in a third ſort, *Dominus tecum*.

In *America* grows a Plant, which in its Flower diſtinctly repreſents all the Inſtruments of the Paſſion of Jeſus Chriſt.

The Stomach and Belly of *Auguſtus* were ſo interſpers'd with Pearls, in ſuch order and number as to repreſent the Cœleſtial Bear.

Certain People in *Spain*, call'd *Les Salutadores*, who pretend to cure ſeveral Diſtempers, are ſaid to be born with a Mark in the form of a half Wheel.

The *Salvatori* or *Saviours* of *Italy*, boaſt themſelves related to St. *Paul*, and have impreſs'd on their Fleſh the Figure of a Serpent, which they wou'd make us believe to be natural, tho' it is really artificial. They brag that no Serpents nor Scorpions can hurt them; and that they can handle them without any danger: But the falſhood of that has been prov'd.

And thus having ſaid enough concerning *Gamahe's*; thou ſhalt immediately ſee in what they differ from *Taliſmans*: Which I proceed to ſpeak of in the next place.

XLIII. I know perfectly well, that thou giveſt great Credit to *Taliſmans*, that thou believeſt that a little bit of Mettal, or a Stone engraven at a certain time, and in a certain manner, raiſes Men to the higheſt Dignities, or plunges them into Miſery; procures them immenſe Treaſures, or beſtows on them the Favour of Princes, the Love of Women; and in ſhort, more than is in the power of all Human Art and Induſtry to procure. I don't ask thee, Why thou art perſuaded, that this bit of Mettal, and that Stone have ſuch great Powers, and ſuch wonderful Properties? for I ſhou'd puzzle thee too much, if I ſhou'd exact a reaſonable Anſwer from thee on this Head. Alas! thou haſt never thought of examining the Reaſons which engag'd thee to believe it; this is what ſuch as thou, who run headlong into Superſtition, never think of. But however, I proceed to ſpeak to thee of *Taliſmans*, and inform thee of what perhaps thou art ignorant. I will give thee a particular Liſt of ſeveral of the moſt conſiderable *Taliſmans* which have been made, and which Hiſtory has preſerv'd; then I ſhall treat of ſome of thoſe which may

be

be made, and which 'tis pretended do beſtow on Men thoſe Advantages which they moſt deſire; and at laſt ſhall conclude by conſidering what we ought to think of theſe Cheats. But firſt, I ſhall premiſe ſomething neceſſary to be known in order to ſhew what a *Taliſman* is: This will be ſomething learned; but not to affrighten thee, 'twill not be tedious; for Prolixity on this Subject wou'd be as tireſome to me as to thee. But begin we with the Name.

XLIV. Several think the Word *Taliſman* is deriv'd from the *Greek* Word τέλεσμα, which ſignifies Perfection, by reaſon *Taliſmans* (if we are weak enough to believe theſe Men) are the moſt perfect things here below, having a Power equal to that of the Stars and the Planets. Another Author makes this Word to come from the *Hebrew* Word צלם *Tſelem*, which ſignifies an Image. Others fetch it from the *Arabick*; *Borel* makes it to be *Perſian*, from a Word which ſignifies Conſtellated Engraving. *Ducange* believes it to come *à Talaſmacis literis*, which are Cyphers, ſecret Letters, or unknown Characters, us'd by Sorcerers, becauſe *Talamaſca* ſignifies an Illuſion or Phantom: Some alſo will have it produc'd from a *Greek* Word which ſignifies Conſervation. But in truth, this is to take too much trouble about the Name of a Trifle. Thou art doubtleſs very much ſurpriz'd to hear me call *Taliſmans* Trifles! which is yet the moſt favourable Name that I can allow 'em; and they wou'd have a more ſhocking one, if without ſparing them, I call'd them as they deſerve. But to go on:

XLV. *Apollonius Tyaneus* is made the Inventor of *Taliſmans*: But ſome will have the *Ægyptians* to have made that diſcovery, and that according to their Conjectures, becauſe *Herodotus* ſays, in the ſecond Book of his Hiſtory, That, that Nation having firſt given Names to the Twelve Cœleſtial Gods, they alſo engrav'd Animals on Stones. In ſhort, I am perſuaded without any longer examination, that whoever it was that invented *Taliſmans*, he aim'd more at diverting himſelf by impoſing on others, than ſeriouſly to eſtabliſh a Science which he believ'd to contain in it any thing of Solidity.

XLVI. Let us then ſee what a *Taliſman* is; and to that end firſt let one plead for them, who ſet up for juſtifying

ſtifying this ſuperſtitious Practice. He has ſaid all that he thought of greateſt Force to ſupport it; But how weak will his ſtrongeſt Efforts prove! A *Taliſman*, ſays he, is nothing but the Seal, Figure, Character, or Image of a Cœleſtial Sign, Planet, or Conſtellation, made, impreſs'd, graven, or carv'd on a Sympathetic-Stone, or on a piece of Mettal agreeing with its Star, by an Operator whoſe Mind is firmly and attentively fix'd on this Work, without ever being diſtracted or diverted by any foreign Thoughts, on the Day and Hour of the Planet, in a fortunate Place, in ſerene and fine Weather, and when it is in the beſt Diſpoſition in the Heavens which 'tis poſſible to be, in order to draw the more forcibly its Influences, to produce an Effect depending on the ſame Power, and the Virtue of thoſe Influences. Behold a very ample Definition! The more it ſays, the leſs it gives us to hope for; for all theſe Circumſtances requir'd to the making of a *Taliſman*, render the Effects which it promiſes very ſuſpicious. 'Tis requiſite, ſays this Definition, that the Maker have no diſtraction, that his Thoughts without any avocations be cloſely fix'd on his Work. Wou'd one not ſay, that this Planet whoſe Influences he expects, to apply them to the Mettal or Stone, might know the roving of his Thoughts, and ſo to puniſh him, refuſe him what he asks? If I wou'd run thro' all the parts of this Definition, I ſhou'd find in it many things very ridiculous. The beſt Definition that cou'd have been given of this Work, wou'd be, That *Taliſmans* are certain Figures graven or cut with ſeveral vain Obſervations on the Characters or Diſpoſitions of the Heavens, to which Aſtrologers and Mountebanks attribute wonderful Virtues, and the Power of attracting the Cœleſtial Influences. This Definition does not indeed flatter the Taliſmanic Profeſſion; but when I Define, 'tis not my Buſineſs to flatter, but to ſpeak Truth; to repreſent the Thing as it is; to expreſs its Genus and Difference: Here the *Genus* is the Figure, and the Difference the vain Obſervations made by Judicial Aſtrologers; that is, by deluding Cheats.

XLVII. Let us conſider the pretence, that the Matter of the *Taliſman* receives theſe miraculous Influences, which theſe Men poſitively affirm, render them ſo Powerful and Efficacious.

The

The carv'd or melted Mettal being, ſay they, excited by an exterior Agent, and above all, attack'd by an external Fire, its Enemy; its metallick Spirit being thus mov'd and excited, more ſtrongly implores and attracts the aſſiſtance of its Planet, to reſiſt that external Agent, and to combat this Tyrant of the World, and Deſtroyer of all Things; for it is the property of all Natures to reſiſt, and ſearch after help, at the preſence of their contrary; and ſince the Aſtral Virtues and Influences are much better receiv'd when the Subject is agitated and in motion, than when it is inactive, becauſe of the irradiations of the Spirits puſh'd by this motion, which in iſſuing from their Subjects, give a more free paſſage, and thereby render the acceſs and entrance more eaſy to the Planetary Influences: From all this, I conclude, that 'tis great pity that the Founders, Lockſmiths, Farriers, and in ſhort, all thoſe Artificers which Work on theſe Metallic Subjects are not better inſtructed; for they wou'd then know, that ſome Planet being always preſent whilſt they Forge or Melt, all their Works are ſo many *Taliſmans*, with which they might drive a gainful Trade. How many Influences wou'd fall on a Key which the Smith forges, becauſe of the irradiations of the Spirits by the motion given them by the Fire, which by iſſuing out of their Subject, give the more free paſſage, and facilitate the entry and acceſs to theſe Influences! If you reject this Reflection, reject the Argument which thou haſt juſt read; for that is its foundation, and is a very natural Conſequence of it.

XLVIII. They go on to Argue thus: And becauſe the Planet has divers Influences which it emits without diſtinction; and the *Taliſman* is to receive them alſo in the ſame manner; the Operator muſt therefore apply his Mind not only to the Star, but alſo to the End and Deſign of his Operation; ſo that thus forming the Image with the Qualities which he pretends to introduce into the *Taliſman*, that Image determines by the ſame Law that Influence to communicate itſelf particularly to the *Taliſman*, and is exactly and particularly drawn out from amongſt all the reſt which the Planet may produce. All this ſignifies, that if the Taliſmanical Artificer ſhou'd neglect the having an actual Intention, and not have a very ſtrong Imagination, the Influence which he wants wou'd not ſtir a ſtep to come to and reſt on his Work. Theſe Influences muſt then be very In-

telligent, to know ſo well whether the Operator intends to attract them, or not; and ſtand very much on their Punctilio's of Honour, thus to abandon a poor Workman, becauſe his Thoughts happen'd for ſome Moments to ſtray from them.

XLIX. The Figure, ſay they, is alſo of great importance with regard to rendring the *Taliſman* efficacious, and that becauſe the Figure fixes a greater Sympathy, the reſult of which is, that the Mettal is in a better Diſpoſition to receive the Influence of the Planet. I have already hinted, that the Figures made uſe of to repreſent the Cœleſtial Signs, are purely arbitrary, and have no other exiſtence than in our Imaginations; that the Sign call'd the *Balance*, for inſtance, is no more like a pair of Scales than a Wind-Mill; 'tis then ridiculous to pretend, that if a *Balance* be engraven on a piece of Mettal, that by a Sympathy caus'd by Reſemblance, it will attract the Influences of a Sign, which it really does not in the leaſt reſemble.

L. But what follows, is incomparably fine! You wear about you, for inſtance, (add theſe Writers) a *Taliſman*, to ſtrike Terror, or to excite Love; that is, of *Mars* or of *Venus*; your *Taliſmans* ſtrongly imprinted or impreſs'd with the Influences of the Stars, are here below as it were theſe Stars incorporated with their proper Matter; and accordingly actuate and exhale their Virtues as the Stars do; and you who wear theſe, are to them as the Heavens, and an Intelligent Cauſe, which move 'em from one place to another; you convey them to the places where thoſe Perſons are which you wou'd terrify, or engage to Love: Theſe Perſons, at the inviſible preſence of theſe Stars, receive theſe Influences, ſenſibly feel themſelves by their Virtues influenc'd to Fear or Love, and accordingly produce thoſe Effects with regard to you, becauſe 'tis from you that the ſaid Influence and Virtue iſſues. If I ſhou'd pretend to divert myſelf with a Man's Weakneſs and fooliſh Credulity, I ſhou'd not aim at any other way of Arguing than this; and 'tis indeed by theſe, and other the like Arguments, that theſe Pretenders perſuade ſimple People, and even thoſe who ſet up for Parts, of the great Power of *Taliſmans*. Thoſe who ſwallow theſe groundleſs Reaſonings, are in Raptures, when they are taught, that with a *Taliſman* they

they have as it were the Stars in their Pockets. What ſhall I ſay, they are themſelves a ſort of diminutive Heavens, who give what Motions they pleaſe to their Pocket Stars, and who deſpotically diſpoſe of their Influences. Imagine then, *Ouſle*, my dear Diſciple, that a Lawyer is of Counſel in a very important Cauſe, on the deciſion of which, wou'd depend his good or ill Fortune, and that Equity is of his ſide. 'Tis then conſequently of great importance to have Judges which ſhou'd ſtrictly obſerve the Laws of Juſtice. But according to the fine Rules which thou haſt juſt read, he has nothing more to do than to prepare ſome *Taliſmans* under the direction of *Libra*, with the Figure of the ſaid *Balance* engraven on it, and inſtead of Summary Charges, to preſent ſome of theſe *Taliſmans* to the Judges; there will then from them iſſue out ſuch juſt Influences, that the ſaid Judges ſhall be forc'd to conform to them. This Precedent (to talk like a Lawyer) doubtleſs ſurprizes thee; for thou didſt not expect it; but yet 'tis intirely comprehended in the Taliſmanical Science, that Science which thou ſo much admireſt, and on which thou ſetteſt ſo high a value. Don't take it amiſs that I tell thee, thy Admiration proceeds from no other Reaſon than thy Ignorance. Examine thro'ly the Arguments which this Science makes uſe of to ſupport what it advances, and thou wilt not any longer admire it; or if thou admireſt any thing in it, 'twill be, that it has been able to ſeduce ſo many Men by ſuch impertinent Reaſons. Judge you then now, whether we ought not to believe, what Authors have written of all theſe famous *Taliſmans*, mention'd in Hiſtory, and which I'm going to diſplay here, to be ſo many Tales invented for Diverſion. But yet I don't pretend to affirm, that there never have been any ſuch Things as *Taliſmans*: No; I wou'd only convince thee, that they have not in the leaſt, by virtue of their Fabrick, thoſe ſurprizing Powers which are attributed to them. Let us now take a view of theſe *Taliſmans*, and do thou remember what I have juſt been ſaying, and apply it to what I ſhall ſhew thee.

LI. Rabbi *Aben Ezra* ſays, That the Idols which the *Hebrew* Text calls *Teraphim*, were nothing elſe but certain brazen Inſtruments, ſhap'd like *Solar Quadrants*, in order to find the Hours proper for Divination: But Rabbi *Eliezer-Gadol* affirms, That they were the Statues of Men, form'd under

under certain Conſtellations, whoſe Influences caus'd them to ſpeak at certain times, in anſwer to the Queſtions propos'd to them. *Buxtorf* in his large *Talmudical Dictionary* has collected what the Rabbies have ſaid on the ways of making thoſe *Teraphims*. According to Rabbi *Eliezer*, one of the moſt ancient Jewiſh Authors, they were made in the following manner: The Ceremony began with killing the Firſt-born of the Houſe, then his Head was pull'd off, and ſalted with Salt mingled with Oyl, then the Performers of this Operation wrote on a Plate of Gold the Name of ſome evil Spirit, and plac'd this Plate under the Tongue of the Head, which was faſten'd to a Wall; and after having lighted Torches before it, they worſhipp'd it on the Knee, and this Figure anſwer'd that Complement. So that either the Stars or Devils were engag'd in the Affair of the *Teraphim*. Which ſhall we believe? The ſureſt way is to doubt of them both, till confirm'd by Evidence. And how important is this Evidence to guard Men againſt the Contagion of popular Errors.

LII. The firſt Gods of the *Latins*, which were call'd *Averrunci*, or *Dii Tutelares*, Tutelar Gods, have been thought to have been Taliſmanick Images; and that, becauſe ſome Hiſtorians affirm, that ſome of them were prepar'd under certain Conſtellations; but ſay they, the miſchievous Effects of Idolatry having ſpoil'd the beſt of Sciences, was the cauſe that theſe Images being taken for Gods, the juſt Fabrick of them was ſtifled and wholly loſt. If Idolatry had caus'd no other Miſchiefs, there wou'd be no great Reaſon to complain of it. Not to find the juſt Fabrick of *Taliſmans*, is certainly nothing leſs, than a great Loſs!

LIII. The *Palladium* of *Troy*, the *Roman Bucklers*, the Statue of *Memnon* in *Ægypt*, which mov'd itſelf, and is ſaid to have utter'd Oracles, as ſoon as the Sun ſhone on it: *Sejanus*'s Statue of Fortune, which inſpir'd Reſpect, and brought good Fortune to thoſe who poſſeſs'd it, and the Figure of the Stork which *Apollonius* plac'd at *Conſtantinople*, to drive away the Storks, have all been taken for *Taliſmans*.

Some wou'd make us believe, That in a certain City of *Ægypt*, there are no Crocodiles, as there are in other Towns

Towns ſituate along the *Nile*; becauſe there was a Leaden Crocodile bury'd there under the Threſhold of the Temple; and that *Mehemet-ben-Thaulon* having caus'd it to be burnt, the Inhabitants afterwards very much complain'd of it, averring, that from that time they were very much afflicted with thoſe Animals.

Gervaſius ſays, in his Book intitul'd *Otia Imperatoria*, That *Virgil* fix'd a golden Fly on one of the Gates of the City of *Naples*, which during the ſpace of Eight Years that it continu'd there, prevented any Flies ever entring that City. The Rabbies ſay, That none are ever ſeen in the Place where the Beaſts are kill'd and flay'd for Sacrifice. Nor according to *Cœlius Rhodiginus*, l. 23. ch. 30. *Antiq. Lection.* were there any in the place where the *Olympick* Games were celebrated, nor in the City of *Leucadia* in *Acarnania*. According to *Pliny*, the Oxe Market at *Rome* was exempt from them, as was the Temple of *Hercules* according to *Solinus*: According to *Cardan*, a certain Houſe in *Venice*, as alſo according to Doctor *Gervaſius*, was the Refectory of the Abbey of *Maillerus* in *Poiton*, and according to *Fuſil*, there was but one in a whole Year ſeen in the great Shambles of *Toledo* in *Spain*.

The ſame *Gervaſius* ſays, That *Virgil* caus'd to be ſet up on a high Mountain, near the City of *Naples*, a brazen Statue, with a Trumpet in his mouth, which ſounded ſo loud, when the North Wind blew, that it drove away the Fire and Smoak of *Volcano*, ſo that the Inhabitants receiv'd no damage by it. 'Tis alſo affirm'd that he made a common Fire, where every one was free to warm himſelf, near which he plac'd a brazen Archer with his Arrow cockt ready to ſhoot, with this Inſcription: *Whoever ſtrikes me, I will draw my Arrow.* That it happen'd when a Fool ſtruck this Archer, at the very moment he ſhot his Arrow into the Fire, and thereby extinguiſh'd it. *Alexander Neckam*, an Engliſh *Benedictine* Monk, ſays alſo in his Book of the Nature and Propriety of Things, that the ſame *Virgil* ſeeing the City of *Naples* afflicted with Horſe-Leaches, deliver'd it from them by a golden Horſe-Leach which he threw into a Well; That he made Statues call'd the Salvation of *Rome*; which were watch'd Night and Day by Prieſts, becauſe that as ſoon as any Nation deſign'd to revolt and take up Arms againſt the Empire, the Statue

Statue that bore the Mark of that Nation, and which was Worſhip'd by it, ſtirr'd its ſelf; a Bell which it had about its Neck, rang, and the ſame Statue alſo pointed out the Rebellious Nation: That he caus'd Shambles to be built at *Naples*, where the Meat never ſtunk or corrupted; and that he plac'd on one of the Gates of the City of *Naples*, two large Stone Statues, one of which was call'd *Merry and Beautiful*, and the other *Sorrowful and Hideous*; That they had this power that if any one paſs'd tho' the Gate on the ſide where the Firſt was, all his Affaires ſhou'd ſucceed according to his deſires; but if he went thro' on the other ſide, they ſhou'd end unfortunately. Thus we hear abundance of Miracles charg'd to the Account of honeſt *Virgil*, who was undoubtedly more ambitious of making excellent Verſes, than *Taliſmans* and *Charms*. But this is what commonly happens to Illuſtrious Men, the World will always add ſomething aſtoniſhing to their great Endowments.

LIV. 'Tis pretended that *Albertus Magnus* made a Machine which repreſented a Man intire, having work'd Thirty Years on it without intermiſſion, to forge it under divers Aſpects and Conſtellations; the Eyes, for inſtance, when the Sun was in the Sign of the *Zodiac* correſpondent to thoſe Parts; which he caſt of Metals mixt together, and mark'd with the Characters of the ſame Signs and Planets, and their divers and neceſſary Aſpects; and ſo the Head, the Neck, the Shoulders, the Thighs and the Legs form'd at ſeveral times, and mounted and faſtened together in the ſhape of a Man; which were able to reveale to the ſaid *Albertus* the ſolution of all principal difficulties. This is what was call'd the *Androide* of *Albertus Magnus*, and is reported to have been broken in pieces by *Thomas Aquinas*, by reaſon of the great noiſe it made. *Henry de Aſſid* and *Bartholomy Sibylla*, affirm it to have been compos'd of Fleſh and Bones, but by Art, and not by Nature. If they had only ſaid that this Machine ſpake and even digeſted, it wou'd not have been incredible, ſince in thy time we have ſeen thoſe who ſpake, and a Captain of a Ship made an Artificial Peacock which eat and digeſted, and that by Mechanic Science which has no need of either the inſpection of the Stars, or the aſſiſtance of Devils to produce ſomething ſurprizing. But to ſay that this Figure inſtructed

Albert,

Albert, that it taught him to reſolve all the difficulties which occur'd in his way in the Study of the Sciences, to which he applied, is really to carry the power of this Machine too far, for reaſonable People to give credit to it: For in ſhort, 'tis plainly to ſay, if this Figure comprehended theſe difficulties, and had all the Judgment and Underſtanding requiſite to ſolve them, that it was conſequently more able than the Operator who made it. Does not ſuch a monſtrous Story Shock thy Credulity?

LV. 'Tis reported that the Figure of a Brazen Serpent kept all the Serpents out of *Conſtantinople*; but that *Mahomet* the II. after taking that City, having by an Arrow broken the Teeth of this Serpent, a prodigious multitude of Serpents threw themſelves on the Inhabitants, without doing them any miſcheif; becauſe all their Teeth were broken, as were thoſe of the Brazen one. Doſt thou comprehend how this Brazen Serpent, or the Planet which govern'd it, hindred the appearance of the others, and how after having its Teeth broken, it ſuffer'd them to come thither on condition that their Teeth ſhou'd be broken out? I am thy *Genius*, and conſequently, ought to know more than thou, ſince thou art under my conduct; but certainly if thou explaineſt to me how this can be done; I will myſelf willingly become thy Diſciple.

LVI. Another admirable Taliſman at *Conſtantinople*, in the reign of the Emperor *Anaſtaſius*, was a Brazen Image of *Fortune*, with on Foot one a Ship of the ſame Metal. Some pieces of this Ship being broken off, the Ships cou'd not enter into the Port of *Conſtantinople*; nor did they get in till after theſe pieces were again faſten'd in their places. When the influences were reunited, they no longer refus'd their obliging aſſiſtance. Have I not reaſon to call this an admirable *Taliſman*? Is any thing more aſtoniſhing, than to ſee a little bit of Braſs thus impregnated with influences, which being plac'd as the Planet requires, gives an eaſy entrance to great Ships, and which, upon being never ſo little diſplac'd, turns them ſhort, ſtops them, and abſolutely hinders their entrance into the Port? If this is true, Can one after this doubt of the Truth of Influences? I ſay, if this is true, 'tis a very amazing Argument in favour of the Miracle.

LVII. We

LVII. We read in the Hiſtorical Parallels, that in the time of *Robert Guiſcard*, Duke of *Calabria* and *Apulia*, was found a marble Statue, which had around its Head a Brazen Ring, on which were engraven theſe words, *Kalendis Maii oriente ſole, aureum caput habebo.* On the Calends of *May*, at Sun riſing, I ſhall have a golden Head. The Prince found amongſt his Priſoners of War, a *Saracen*, who ſaid that theſe words ſignify'd, that if on the firſt day of *May* when the Sun ſhou'd riſe, the place where the Head of this Figure caſt its ſhadow was obſerv'd, there wou'd be a Treaſure found there. A certan Writer has rank'd this Figure amongſt the number of *Taliſmans*; but improperly; for 'twas barely Aſtronomical; that is to ſay, that he who plac'd it there, had himſelf hid the Treaſure in the place where he well knew that it's Head wou'd caſt its ſhadow on the appointed day. To this end, no more knowledge was neceſſary than what was ſufficient to fix the Stile of a Quadrant.

LVIII. A Citizen of *Alexandria*, nam'd *Calligraphus*, ſaw at midnight Brazen Statues move, and heard them cry aloud, That ſome were then murdering the Emperor *Mauritius* and his Children at *Conſtantinople*. I wou'd willingly alledge that this action of theſe Statues is too prodigious for us to believe that they were *Taliſmans*; but according to report ſome of them producing, if we will believe it, as great wonders, we may without any conſequence, allow them the ſame name.

LIX. At a place call'd *Tavara*, in *Zamorra* which was the ancient *Numantia*, there was a Head of Metal which directed the *Jews* when they approach'd that place, and inceſſantly cry'd out; *Have a care, here's a* Jew *hidden hereabouts.* Ask a *Taliſman*-maker how this can be, he'll anſwer, That 'tis by an Antipathy betwixt the Stars which preſide over the *Jews* and that which govern'd that Head. But none but *Ouſles* will be ſatisfy'd with this Anſwer.

LX. St. *Gregory* of *Tours* ſays, That as the Workmen were digging the Bridges of *Paris*, they found a piece of Copper on which were repreſented a Rat, a Serpent, and a Fire; and that afterwards it being neglected, ſpoil'd, or broken

broken, the City was infeſted with a great number of Rats and Serpents, and was frequently afflicted with Fires. Happy is it for Truth, that this Tradition is not any of thoſe which we are oblig'd to believe.

LXI. In *Ægypt*, to ſtop Hail, four Women ſtark nak'd are to lie on their Backs on the Earth, and their Feet mounted up in the Air, in which poſture they pronounce certain Words. This ridiculous and impudent Ceremony was taken from the poſture of a Taliſmanical Figure, which was reported to have ſerv'd to ſtop Hail, on which, ſays *Chomer* was a *Venus* lying along.

The Ambaſſador *de Breves*, mentions a Stone cut in the ſhape of a Scorpion, fix'd in the Walls of *Tripoli*, to extirpate all venemous Beaſts, which continually infeſted that City before.

It has been thought, that the ſole Figure of *Alexander* was ſufficient to render thoſe happy who wore it; that of *Hercules* was plac'd on the Doors of Houſes to guard them from ill Accidents, with an Inſcription which ſignify'd, *Let nothing evil enter here*; which gave occaſion to *Diogenes* to ask in Rallery, Which way the Maſter of the Houſe then went in. A certain Author has call'd theſe two laſt ſorts of Figures *Taliſmans*; but is in the wrong; for they dont pretend to any Cœleſtial Influences, but are rather ſimple Terreſtrial Superſtitions.

Suidas tells us, That an *Epheſian* at the *Olympic* Games had the advantage over ſeveral other Runners at the Race; becauſe he had a *Taliſman* faſten'd to his Heel, on a thin Plate of Copper, on which were graven *Diana's* Feet; but when that was taken off, he cou'd not come up with them.

'Tis ſaid, That St. *Thomas* being incommoded in his Studies by the great noiſe of Horſes which daily paſs'd by his Windows to the Water, he made an Image of a Horſe, purſuant to the Rules of *Judicial Aſtrology*, which being laid two or three Foot Under-ground in the Street, the Grooms were conſtrain'd to find out another way, they not being able to make any Horſe go by that place.

Theſe are moſt of the famous *Taliſmans* of which Hiſtorians have preſerv'd the Memory. I have reflected on ſome of them, to ſhew thee how ridiculous they are; and 'tis enough

enough to read the reſt, even by thyſelf to find out their Folly. What I have ſaid of *Taliſmans* which have been made, may be alſo ſaid of thoſe propos'd to be made; for inſtance of theſe latter.

LXII. *Marcellus Empiricus* ſays, That to cure the Cholick which forms itſelf in the gut which is call'd *Colon*, which extends from the right Kidney to the left, paſſing the bottom of the Stomach; the *Recipe* is to prepare a *Taliſman* of a thin Plate or Leaf of Gold, which is to be engraven on the 21 Moon with a Graver of the ſame Metal; that being thus graven, 'tis to be put into a little golden tube, ſtopp'd with Goats-skin, and then bound with a Thong of the skin of the ſame Animal, to the right or left Foot according as the Diſtemper is on the one or other ſide; that 'tis requir'd from him that makes uſe of it, that he avoid all carnal Knowledge of any Woman, eſpecially if ſhe be pregnant, and that he take care not to enter into any Graves or Sepulchres; and to conclude, that above all things he take ſpecial care to put his Shoe on his Left Foot before his Right. What remains is too tedious and impertinent to be repeated here.

To acquire the favour of Kings, Princes and Great Men, and even to Cure Diſeaſes, Engrave, ſays another Author, the Image of the Sun, in the ſhape of a King ſeated on his Throne, with a Lion on his ſide, on very fine Gold, which is to be to the laſt Degree Refin'd in the firſt face of the Lion.

One ſhall have, 'tis ſaid, a ſubtil Wit, and excellent Memory, if care be taken to engrave in the firſt face of the Twins, or the Vrgin on fine Gold, the Image of *Mercury* in the ſhape of a Young Man ſitting, holding a *Caduceus* in his Hand, and his Head cover'd with a Hat.

In ſhort, 'Tis affirm'd that the Image of *Mars*, engraven on the firſt Face of *Scorpion*, inſpires Courage, and renders Men Victorious; that the Image of *Mercury*, engraven on Silver or Tin on the Day and Hour of *Mercury*, renders Men ſucceſsful in Trade and Gameing; That the Image of *Jupiter*, engraven on Tin, Silver, or on a white Stone, in the figure of a Man with a *Ram's* Head, procures Honours,

nours, Greatness and Dignities; 'Tis requisite, add they, to render this more credible, that it be accompany'd with punctual and mysterious Circumstances; that it be done on the Day and Hour of *Jupiter*, when he is in his proper Sign, as in *Sagittary* or *Pisces*; or in his Exaltation, as in *Cancer*, and that he be free from all Impediments, principally from the ill Aspects of *Saturn* and *Mars*, that he be in a just Position, and not scorch'd by the Sun: That to be merry, beautiful, and to have strength of Body, 'tis proper to engrave the Image of *Venus*, as a Lady holding in her Hand Apples and Flowers, in the first Face of the *Balance*, the *Fishes* or the *Bull*: That to acquire Riches, we are to engrave the Figure of a Crab, on the Hour of *Saturn*, that Sign being in the middle of the Heavens at the second Face, on refin'd Lead, Silver, or Gold: To assemble together, or force Animals to fly, the Figures or Signs of the Planets which govern those Animals are to be drawn, when those Signs or Planets are in a proper Disposition, that is to say, if to get them together, the Planet must be in a good Disposition; if to drive them away, it must be in an ill Conjuncture. *Talismans* are laid in a place to which one wou'd draw Animals to frequent, as in a Dove-house to bring Pigeons thither; in a Wood to bring Wolves thither, in order to kill them; in a Camp thro' which Enemies are to March, to strike Terror into them, and rout them; in a Granary to drive away Rats and other Vermin which eat up the Corn.

Indeed, One must be thro'ly persuaded of the great proneness of Men to believe, to imagine that they shou'd give credit to what is so widely distant from all manner of probability; to pretend that they shall believe, that a bit of Metal graven at a certain time, and impress'd with a certain Figure, shou'd amass and unite to itself in a Moment more Properties than all the Physicians by their Application to, and Study of the Secrets of Nature; and all the Chymists by their Reductions and Distillations, have been able to discover in Animals, Plants and Metals for the space of several Ages!

LXIII. From all that thou hast just been reading, thou oughtst to conclude, that nothing was ever more Impertinent, nothing more Chimerical than *Judicial Astrology*; nothing

more ignominious to Human Nature, to which it is a real Scandal, that any Men ſhou'd be ſuch cheating Impoſtors, as to delude others, under pretext of an acquaintance with the Cœleſtial Bodies, and pretend to diſpoſe of their Influences, by Figures and Words; and that there ſhou'd be Men fooliſh enough to give credit to their Promiſes, the performance of which, Reaſon ſhews to be impoſſible.

That an Aſtrologer has ſometimes foretold Truth, is owing to either Chance, or certain Paſſions which he has dexterouſly inſpir'd to puſh on the ſucceſs of his Prediction, or to Conjectures wholly independant on his Rules, and founded on Informations which by his addreſs he has acquir'd of the Condition, Manners and Conduct of thoſe who apply to him to learn future Events; or becauſe that even they themſelves have help'd him to ſucceed, by their Simplicity and ill Management. A famous Judicial Aſtrologer (I mean *Agrippa*) who has certainly ſearch'd to the bottom of the Subject of which I am treating, and who himſelf ſeem'd inclin'd to give it all the credit, that its Profeſſion requir'd, ſtraining all poſſible Learning to prove its Validity, at laſt remarks, That in *Alexandria* a Tax was levy'd on Aſtrologers, which was call'd the *Fools-Peny*; becauſe, ſays he freely, none but Fools will have recourſe to Aſtrologers. Conſider, whether thou wilt continue one of the Fools; For after having read theſe Reflections, can'ſt thou reaſonably doubt of its being a downright Folly to give way to the Dreams of this Deluſion? But if thou yet continueſt to perſiſt in the Dependance which thou haſt hitherto had on them, I proteſt to thee, on the Word of a juſtly incens'd Genius, that I will perplex thee in every thing; I will ſo deſtroy thy Health, that it ſhall not be in the Power of all the united Cœleſtial Influences to cure thee; I will diſtract thy Mind more than it already is; for of what uſe will ſound Reaſon be to thee, if thou wilt ſtill perſiſt in being the continual Bubble of all Cheating Pretenders? I will confound thy Affairs, and raiſe up Difficulties that ſhall ruin thy Eſtate; and that to the end that thou mayſt not have leiſure to hearken to Aſtrologers; I will fill thy Houſe with Specters and Phantoms; I will deliver thee up a Prey to pretended or real Sorcerers and Magicians; and will be ſo very far from oppoſing the Devils,

vils, if any of them have a Deſign to torment and cruſh thee under their Perſecutions, that I will ſearch Hell for ſome to bring hither, if they either will, or can, like ſo many Furies to torment thee ſo as to rob thee of all Reſt: In ſhort, I will turn thy Houſe into a ſort of Hell, ſo will I fill it with Horror, Troubles, Terrors and Confuſion, and that becauſe the Care of guiding thee being entruſted to me, 'tis my Duty to rid thee of this Error; or if I cannot, to puniſh thee as thou deſerveſt; and alſo becauſe I will no longer be the Object of the Laughter and Scorn of the *Geniuſes* of all thoſe Aſtrologers which delude thee.

The End of the Critico-comical Reflections on Judicial Aſtrology.

CHAP. XX.

What was the Succeſs of Monſieur Oufle's *reading the* Critico-comical Reflections *in the precedent Chapter.*

MOnſieur *Ouſle* and the Abbot *Doudon* were in a great Conſternation after the reading of theſe *Reflections*; not that they were fully convinc'd, that it was a Miſtake to give Credit to *Judicial Aſtrology*: No, they were too far gone in Superſtition, wholly to alter their Opinion at firſt ſight. But what perplex'd them the moſt, were the terrible Threats of the pretended *Genius*. They read them over again more than once, and at laſt found them ſo dreadful, that their Minds were perfectly intimidated: They read over the whole a ſecond time, and whether their Fright weaken'd their Prejudice, or that they really found the Arguments in it unanſwerable; they reſolv'd never for the future to conſult any Aſtrologers, nor regulate themſelves purſuant to their Deciſions.

Monſieur *Ouſle* was for ſome Days very Melancholy, thoughtfull and ſilent. He ſeem'd not to abandon without ſome uneaſineſs, an Opinion which had ſo perfectly ſuited his

Taſte, and the conforming to which had given him ſuch great Pleaſure. In the mean time, the Marriage of *Ruzine* and *Belor* began to be talk'd of; and he did not refuſe the Match ſo warmly as before: In ſhort, from Day to Day he ſeem'd more inclin'd to end that Affair according to the deſire of Madam *Ouſle*, *Ruzine* and *Belor*; and it had been effectually terminated thus, if the treacherous *Mornand* had not ruin'd all thoſe favourable Diſpoſitions of Monſieur *Ouſle*, when it was leaſt expected. The reaſon of which follows.

Belor, who began to be well receiv'd by Mr. *Ouſle*, frequently viſited him. It happen'd by I know not what Indiſcretion, that in ſome of his Viſits, he expreſs'd an utter diſlike of *Mornand*; and alſo drop'd ſome Words which ſhew'd that he wou'd not bear him long in the Houſe, if he became *Ruzine*'s Husband. Valets commonly knowing all that is ſaid or done with their Maſters, and *Mornand* being one of the moſt vigilant on that account, he quickly learn'd the Sentiments of *Belor*, and the Averſion which he had for him. On which he without any delay reſolv'd what to do, which was, to uſe all his Art to hinder that Match, which he foreſaw wou'd be ſo diſadvantageous to him, as to turn him out of a Houſe in which he had ſo long liv'd, and on which his Fortune depended. He having been employ'd in the Stratagem made uſe of to convey to Monſ. *Ouſle* the Diſcourſe of the *Genius*; and having been in the Secret of the Conſpiracy againſt his Maſter, and withal knowing him to be no farther diſpos'd to give his Conſent to this Marriage, than the Arguments and Menaces of the *Genius* had brought him to, reſolv'd to inform him who was the true Author of the *Critico-comical Reflections*: And his Reſolution was executed almoſt as ſoon as taken.

'Twou'd be difficult perfectly to comprehend the Joy which this ſimple Man felt, when he knew this Secret; for by this Information and obliging News, he found himſelf at liberty to conſult and believe Aſtrologers without fearing any thing. But yet he did not thro'ly depend on what *Mornand* ſaid as to believe it without requiring ſome Proof, which ſhou'd leave him no room to doubt of the truth of the Trick which had been plaid him. But *Mornand* promis'd him ſuch clear evidence, as ſhou'd put all out of Queſtion. To this end, he

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one Day hid him in a place, where he over-heard a Converſation betwixt Madam *Ouſle*, *Ruzine* and *Belor*, in which the Diſcourſe turn'd very much on this Stratagem. And thus Monſ. *Ouſle* learn'd more than was neceſſary to his full Conviction, that his Man had told him nothing but the Truth. The Abbot *Doudon*, to whom he had imparted what *Mornand* had told him, was not leſs pleas'd than his Father with this Diſcovery; and in ſhort, the whole ended in the utter diſmiſſion of *Belor*, and aſſuring him that he wou'd never conſent that he ſhou'd marry *Ruzine*, tho' there were no other Husband for her in the World but him.

Thus we ſee how this Stratagem ended, which was made uſe of to rid Monſ. *Ouſle* of his Bigotry to *Judicial Aſtrology*; 'twas in the breaking off a Match which this Aſtrology forbid him to make, and in his continuing ſtill infatuated with the Predictions of this Impertinent and Chimerical Science.

THE HISTORY OF THE *Extravagancies of* Mr. OUFLE.

The SECOND PART.

CHAP. I.

Which diſplays Mr. OUFLE'S *Notions concerning Devils; the Power which he aſcrib'd to 'em; his fear of them, and the Reaſons which drew him into it.*

MOunſieur *OUFLE*, as we have ſeen, being ſo eaſily induc'd to give credit to all ſtories of Spectres and Phantoms, of which he either heard, or read; 'tis thence to be ſuppos'd, that he was very ſtrongly bent to believe whatever was ſaid of *Satan*, Devils, Wicked Spirits, and in ſhort, of all thoſe ambitious fallen Angels, to whom ſome allow ſo much power, that if we ſhou'd ſuffer our ſelves to be led

by all the Stories they forge concerning them, we ſhou'd take it for granted, that they diſpoſe of all the Elements, and that even the whole Courſe of Nature itſelf is ſubjected to their Direction.

Monſieur *Ouſle* in a Converſation with his Brother *Noncrede*, diſcourſing on this pretended deſpotick Power of Devils; the latter, a very learned and very judicious Man, who perfectly well knew what theſe evil Spirits can, and what they cannot do, and whoſe Credulity never advanc'd beyond the Power of Sound Principles to juſtify and ſupport it; rejected, with all the Reſolution which Reaſon exacted of him, I know not how many triffling Follies, which our Viſionary alledg'd to convince him. The Converſation was very ſoon interrupted, by the paſſionate oppoſition of Monſ. *Ouſle*; but yet with an intention to repair that Loſs, by drawing up at his cooler intervals a Diſcourſe which he had reſolv'd on in order to give his Brother ſuch a ſparring Blow, as ſhou'd utterly diſenable him from ever riſing again; a very raſh Undertaking, as we ſhall hereafter find.

Before they took leave of each other, Monſ. *Ouſle* promis'd his Brother to ſet about this important Diſcourſe. "The Subject, added he, is very ſerious, and of too great "Conſequence, not to require a greater Attention, than "what Converſation admits of; you ſhall ſhortly have my "Thoughts in writing concerning Devils, as alſo what o-"thers before me have thought on that Subject, and what "you ought yourſelf to think, unleſs you are reſolv'd to "defend an ill Cauſe, againſt an Opinion which is back'd "by the Authority of the preſent as well as the moſt remote "Ages of Antiquity. But my Words, paſſing off very "quick and not ſtaying long enough with you to make "ſuch impreſſion, as is ſufficient to cure you of that ob-"ſtinate Incredulity, on which you value yourſelf; per-"haps if committed to Paper, when you often read them, "may have a better effect on you, and at laſt bring you "over to Truth."

On hearing Monſieur *Ouſle* talk thus, if one had not known him, one wou d have ſaid, That he was going to lay down invincible Demonſtrations in favour of Devils;

Viz.

Viz. to prove, that they do whatever they pleaſe, as tho they were abſolute independant Beings; or at leaſt, that GOD always granted them a Power of executing whatever Deſigns they project. For if we ſeriouſly reflect on all that is ſaid of the wonderful Performances of Devils, and the Miſchief they do in the World; we ſhall agree that thoſe who believe theſe Wonders and miſchievous Effects, muſt neceſſarily be perſuaded that theſe evil Spirits Act either by their own Power, and a natural Property, or by an Allowance granted them by GOD. But yet we are not to expect that Monſ. *Ouſle* ſhou'd trouble himſelf with proving either this Natural Property or Divine Permiſſion. The poor Wretch's Intention never reach'd ſo far. The Arguments which wou'd have been neceſſary to prove his Point, were above his Capacity and Learning. Beſides, ſuch ſuperſtitious People as he never aim at Knowledge: To talk to them of Principles, to bring them over to Reaſon; to endeavour to reduce them to theſe Principles, in order to form Deciſions, and draw Concluſions, is to talk to them in a Language which they don't underſtand, and which they are not at all inclin'd to Study. Their Excellence conſiſts in a ſtrong belief of the moſt extravagant and ridiculous Notions, and confirming them by proper Stories. The *Ouſles*, for inſtance, read in a Book which they like, that Devils can manage the Elements at their pleaſure; and in another, that they have caus'd Rains, Storms, Hurricanes and Earthquakes; then all this is true, becauſe they are told ſo, or have read it; and thus 'tis they draw Conſequences. They never vouchſafe to examine, How that can be? Or, whether indeed it really ever was? ſo uſeleſs and ſuperfluous does ſuch an Inquiry appear to them. For of what uſe indeed, wou'd it be to People who are reſolv'd to believe every thing? Monſ. *Ouſle* was not in the leaſt diſpos'd to regulate his Opinion by judicious Arguments, and exact Searches, when the Queſtion turn'd on Superſtition. Whatever ſeem'd prodigious and aſtoniſhing, drew along with it his Credulity, in ſuch a rapid Torrent, that his Head turn'd, and he was, if I may ſo ſay, loſt in Wonder and Amazement. Of which, the Diſcourſe which we ſhall preſently read, is a convincing Proof. But withal, 'tis proper to acquaint the Reader, that he did not ſo depend on his own Ability, as not to endeavour to get help

to

to render his Arguments the more forcible and convincing. 'Twas to obtain this Assistance, that he went to his Son the Abbot *Doudon*, whom he particularly valu'd for being as Superstitious as himself. He then acquainted him with his Design, and in the most pathetic manner, exaggerated to him the necessity of demonstrating to *Noncrede*, that the Devils are as much to be fear'd as they are said to be, because they do as much Mischief, as they are reported to do. His Son, who on this Head was as weak and as much prejudic'd as his Father, applauded his Design, and did not refuse his share of this Combat. To that end then, they separated themselves from all Conversation, and together retir'd into Monsieur *Ouste*'s Closet, where they labour'd as hard as was possible on their Subject. Here are a couple of Modern Authors starting up; but alas, what are they! That we shall immediately see.

CHAP. I.

A Discourse of Devils, drawn up by Monsieur Ouste, *and the Abbot* Doudon *his Son, and then sent to* Noncrede.

PART I.

I Promis'd, Brother, to Convince you of the great Power of Devils, which you refuse to acknowledge, out of a vain Ambition to pass for a Libertine; and this Paper discharges my Promise. Read then with Attention, and that more than once, what I here write; and doubtless you'll abandon your Opinion, and come over to mine; or rather to that of the greatest Authors, who have so thro'ly Treated this Subject, that tho' we were of their number, 'twoud even then be hard to speak with more Certainty, Learning, and Ability than they have already done. I have not depended solely on my own Knowledge in drawing

ing up this for your Entertainment; but also, to acquit myself the better, have taken in the Assistance of the Abbot *Doudon*, my Son and your Nephew, a Learn'd Man, as you know, he having gone thro' all the Courses of Studies with the Applause of his Tutors, and also is a sincere honest Man, who naturally says what he thinks, and cannot but think very justly, being better acquainted with the *Latin* and *Greek* Languages, Philosophy and Theology, than is usual in Persons of his Age. He speaks *Greek* like *Homer*, and *Latin* like *Cicero*; he never Argues without keeping close to the strictest Rules of Syllogisme, and has particularly apply'd himself to the Study of that part of Divinity, which Treats of Angels. Judge you, whether on this Foot, he ought not to be rely'd on, when he speaks of Devils? Nor is it unknown to you, that by my Reading, I have perfectly well inform'd myself concerning all the Species of Spirits in the Universe; of their most wonderful Operations; and in short, of those Substances that are naturally plac'd betwixt Angels and Men (*a*); or, if you had rather have it so, which mount to a sort of degree of Divinity (*b*); and that he and I having joyn'd together all that we have on this Subject, you will be highly to blame, if you don't yield to what you will presently meet with in this Discourse.

You are first of all to be inform'd, That there are both Male and Female Devils; and that the latter appear'd in the World some time before the former, and that they conceiv'd the Male Devils by the first Man, during several Years, in which either out of Sullenness, Continence or Disgust, he wou'd not cohabit with his Wife (*c*). This is affirm'd

(*a*) The *Jews* call those middle Substances betwixt Men and Angels, *Sadaim*, and the *Greeks* by transposing the Syllables, and adding but one Letter *Daimonas*. The Count *de Gabalis*, p. 71.

(*b*) According to *Socrates*, as quoted by *Apuleius*, the Deity divided itself into four parts, which did as it were descend from Superior to Inferior; and the three last subdivided themselves into several others which were call'd *Gods*, *Damons* and *Heroes*: Here are the *Devils*. *World bewitch'd*, p. 16

(*c*) Rabbi *Elias* says in his *Thisby*, That we find in some Books, that for the space of Three hundred Years that *Adam* abstain'd from his Wife, there came to him female Devils, whom he impregnated, and they were deliver'd of Devils, Spirits, Nocturnal Spectres, Phantoms, Hobgoblins and Witches. *Id.* p. 161. *Le Loyer*, p. 206.

(*d*) *Ari-*

firm'd by the Rabbins, who talk as positively of all things, with which they acquaint us, as if they had liv'd in the time when they happen'd, and had themselves been Eye-Witnesses of them. For my part, when I consider the positive Assurance with which they speak, I cannot bring myself to contradict them. They give me too much Pleasure, by the extraordinary things which they teach me, not to be believ'd. I had rather persuade myself that they had particular Revelations, than charge them with Lying, when I find in their Writings any thing which I cannot understand, or which seems repugnant to Reason. I always have a regard for wonderful Things, and think that the least I can grant them.

This Power which Devils are affirm'd to have in the World, does not at all surprize me, since Philosophers maintain, that they are compos'd of the Four Elements (*d*), and that this World is also itself compos'd of the same. I also believe that they penetrate all things, that they can in a Moment pass from one place to another, how distant soever they may be, since they are so fine and subtile (*e*) that the most compact and hardest Substances cannot interrupt their passage, or stop their Course. This being true, judge you, whether 'tis not very easy for them to enter a Chamber, tho' never so closely shut, tho' it shou'd be plated around with Steel of an extraordinary thickness, this Steel wou'd yet be porous, and thro' these pores, they wou'd infallibly insinuate themselves.

I have already said, that the Devils began to exist almost as soon as the beginning of the World: But will now tell you a great deal more; which is, That tho' there had not been any till the very Moment in which I write this, we shou'd not yet, for the future be without them; the reason of which is, that Learned Men, nay whole Nations are persuaded, that a prodigious number of Souls become Devils, after the Death of the Bodies which they before animated (*f*). The reason why I term this number prodigious, is that these *diabolising* Souls, are those of the wicked,

(*d*) *Aristotle* makes the Devils to be compos'd of the Four Elements. *Le Loyer*, 22.

(*e*) *Theodoret* represents the Bodies of *Damons* to be so fine, light and subtile, that compar'd with ours, theirs are but shadows of Bodies. *Id.* 178.

(*f*) The old Heathens believ'd, That after the dissolution of the Bodies, the Souls became *Damons*. *Id.* 14.

(*g*) Most

ed, the still-born, Women dying in Childbed, and of Men kill'd in Duels (*g*). If you cou'd compute how many Souls there are of this sort, which Death forces out of their Bodies within the space of eight Days, you wou'd find that there wou'd be but too many Devils to torment us; tho' some will yet make us believe, that there are good (*h*) and white ones (*i*); but for my part, I call these simple Angels, and not Devils. Conclude then from this small Restriction, that I don't so easily believe as you imagine, every thing which Men wou'd impose on me.

But to prove farther to you, That nothing is more common than Devils, which is undeniably certain; for great Men have affirm'd it in their Works; and since they are great Men, methinks we shou'd repose great Confidence in what they say: 'Tis certain, I say, that these evil Spirits multiply amongst themselves as Men do (*k*), that there are so many of them in the Air, that it may be said to be fill'd with them (*l*); and that thus 'tis doubtless, that it happens that by Respiration, or rather by Aspiration, we draw several of them into our Bodies: A sort of wicked Guests within us, whom 'tis not our Interest to harbour! As they are extremely bent to evil, so their malignity is not idle. They labour as diligently as they can; but to what end? To bring on us Diseases which render us impatient, and put us to very great pain; to infest us with Dreams, which plague and disturb us (*m*); to breath into us their Wickedness,

(*g*) Most of the *Bramins* assert, That there are some Souls, which when separated from their Bodies, are turn'd into *Damons* for their Sins; and that the term of their first Punishment being expir'd, they are to wander in the Air, and there endure extreme Hunger, it being impossible for them to get so much as one single Blade of Grass from the Earth, or to refresh themselves with any thing else besides what Men give them out of Charity. *World bewitch'd*, 1. 89.

The *Siamese* acknowledge no other *Damons* than the Souls of wicked Men, who issue out of Hell where they were detain'd, wander for a certain space of time in the World, and make Men do all the Evil they can. They also rank amongst the unhappy Spirits, still born Children, Mothers that dye in Child-bed, those kill'd in Duels, or who are guilty of some other Crime of the like nature. *Id.*

(*h*) Amongst the Pagans there were good and evil Angels. *Id.* p. 21.

(*i*) *Leo Africanus* says, That the *African* Sorcerers invok'd the White Devils. *Bodin's Damonomania*, p. 115.

(*k*) *Gregory Nyssen* held, That *Damons* multiply'd amongst themselves, as Men do. Count *de Gabalis*, p. 104.

(*l*) St. *Athanasius* says in the Life of St. *Anthony*, That the Air is full of *Damons*. *Mercurius Trismegistus* says the same. *Delirio Disquisit. Mag.* p. 278.

(*m*) *Pythagoras* believ'd, That the Air was full of *Damons* and Spirits which

neſs, and engage us to practice it, in order to render us equally Criminals with themſelves. I here unfold to you Myſteries, certainly hitherto unknown to you; make a profitable uſe of them; think as I do, and you will think right.

Tho' there is ſuch a vaſt number of Devils, that it ſeems impoſſible to fix it, yet a Perſon, who particularly apply'd himſelf to that Study, has at laſt attain'd that Knowledge: He knew how many there are, as exactly as if he had told 'em all over one by one, and made them paſs by before him. He aſſures us then, that there are Seven millions, four hundred and five thouſand nine hundred and twenty-ſix (*n*), Errors in Computation excepted, adds he. I like him very well for this prudent reſtriction; for in ſhort, as it is probable, that the Air being quite full of them, as I have juſt been ſaying, and that conſequently their whole number muſt be much larger, we may reaſonably believe that he only meant the particular number of thoſe who inhabited the Country where he wrote. Do juſtice, I beſeech you, to my Reflection, which I think I had reaſon to make. I have already told you, that they are compos'd of the Four Elements, and that 'tis for that Reaſon that they frequently diſpoſe of them at their pleaſure: But 'tis alſo true that they are ſometimes terribly bandy'd about by theſe very Elements; and that when a Devil expects a quiet reſidence on the Earth, even at the Moment when he leaſt thinks on't, he's diſpatch'd ſo far, that he's carry'd to the Region of Fire, from thence hurry'd into the Air, and then into the Water (*o*); when finding himſelf thrown out on all ſides, he mixes with tempeſtuous Hurricanes, and inſinuates himſelf into the Winds; where he makes a terrible noiſe to revenge

which ſent hither Dreams and Diſeaſes. *Le Loyer*, p. 184.

(*n*) *John Wier* in his Book *de Præſtigiis*, has drawn up an Inventory of the Diabolical Monarchy, with the Names and Sir-names of Seventy-two Princes, and Seven millions four hundred and five thouſand nine hundred and twenty-ſix Devils, errors of Computation only excepted, adding their Qualities and Properties, and to what Purpoſes they may ſerve when invok'd. *Bodin*, p. 404. *De Lanere*, p. 27.

(*o*) *Empedocles* ſays, That the wicked *Demons* are ſo hated by the Elements, that they thruſt them from one to another, and ſhove them ſometimes into the Region of the Air, now into the Sea, then to the Earth, and at other times to the Element of Fire; now into the Sun-beams, and from thence into Winds and Storms. *Le Loyer*, p. 184.

(*p*) 'Tis

venge himself on the Elements; on the Waters, for instance, by raising Storms, and putting them into continual Agitations; on the Earth, by irradicating its Trees, and destroying as much as he can, the Fruits which it produces; in which certainly there is no reason at that time to acknowledge him for the Director of that Element; a Quality which some have attributed to Dæmons (*p*); and if what others have thought, is true, That the Stars are plac'd where they are, for no other reason than to prevent the Devils ascending into the Heavens (*q*); what shou'd hinder our believing that the wicked Angels, push'd on yet farther by a revengefull Spirit, intermix with the Influences of the Stars, in order to corrupt them, and convey to us with them, so many Evils, of which we feel but too many Effects, but are not able to comprehend their Cause; We torment ourselves in endeavouring to discover it, without being able to compass our End. Ah! how much Pains wou'd be spar'd, if Men, like me, shou'd turn over so many Books, which they won't once allow a reading, or read them without sufficient Application to enable them to penetrate into their deepest Secrets.

I wou'd willingly here acquaint you to what length the Devils have Power to extend the duration of their Lives (*r*), but I have so many other things to say to you, that I shall not

(*p*) 'Tis very probable, that the *Chaldeans* and *Persians* observing that Human Affairs were here below subject to great Vicissitudes, which came to them from Heaven; thence took occasion to forge Two Supreme Deities, the one call'd *Aromasdes*, for the Direction of Heaven, and the other *Arimanius* for the Earth; and the *Romans* substituted in their Places *Jupiter* and *Pluto*, and afterwards the Devils came to be acknowledg'd to supply the place of the latter. *World bewitch'd*, 1. 15.

(*q*) *Mahomet* in his *Alcoran*, feigns the Stars to be the Centinels of Heaven, to keep the Devils from approaching it, and prying into the Secrets of GOD.

(*r*) *Hesiod* distinguishes four Species of Rational Natures, Gods, Dæmons, Demi-Gods or Heroes, and Men. He goes farther, he specifies the duration of the Life of Dæmons; for 'tis as well of Dæmons, as Nymphs, that he speaks in the place here cited; and *Plutarch* understands him so. A Crow, says *Hesiod*, lives nine times as long as a Man; a Stag four times as long as a Crow; a Raven thrice as long as a Stag; the Phœnix nine times as long as a Raven; and lastly, the Nymphs live ten times as long as the Phœnix. One wou'd not be apt to take this Computation for any thing above a Poetical Rant, below the Thoughts of a Philosopher, and even the Imitation of a Poet; because as void of all Poetical Grace as Truth. But *Plutarch* is not of this Opinion. He seeing, that supposing the Life of Man is Seventy Years, which is its ordinary duration, the Dæmons must live Six hundred and eighty

not dwell on that Subject; if you ſhew never ſo little Inclination to be inform'd concerning it, I will point out the Authors which may inſtruct you; but yet I will not do it, without you promiſe to read them as I do, with reſpect, and confidence in them.

After having Treated of the Original, Nature and Number of Devils; I proceed to their Apparitions. I will not tell you what I have ſeen; for 'twill be in vain for me to alledge my Eyes to you for Witneſſes, according to your laudable Cuſtom, becauſe I paſs with you for one that is extremely deluded; you wou'd be ſure to charge them with being Impoſtors. I ſhall then content myſelf with drawing up a Particular of what I have met with moſt Authentic on this Subject, in the Books of thoſe Authors which have in a manner exhauſted it. Is it really credible, if Devils did not appear, that ſo many Learned Men wou'd have ſo poſitively affirm'd it; have told us what time they appear'd, and have particulariz'd ſo many remarkable Circumſtances of all the various manners of their Appearing? We learn from them, that the Devils commonly ſhew themſelves in the Night betwixt *Friday* and *Saturday*, or at Noon (*s*); that to form for themſelves the ſhape in which they pleaſe to appear, they chooſe a favourable Wind, and a full Moon (*t*); that when the Figure they aſſume is that of a Man, 'tis always frightfull and ill proportion'd (*u*); for

eighty thouſand four hundred Years, and not being able to conceive the poſſibility of coming at any inſtance of the Dæmons living ſo long, choſe rather to conclude, that *Heſiod* by the Word, the Age of Man, underſtood only one ſingle Year. *Hiſtory of Oracles*, p. 69, 70, 71.

(*s*) Evil Spirits may appear rather in the Night than by Day; and on the Night betwixt *Friday* and *Saturday*, rather than thoſe betwixt other Days, *Bodin*, 245.

The Noon-day Dæmon appearing in the ſhape of a Woman, was nam'd *Empuſa*. This was a Dæmon, who, according to the Scholiaſt on *Ariſtophanes, in ranis*, was ſent by *Hecate*, and appear'd only to miſerable deſpairing Wretches, and that at the Hour of Twelve. *Le Loyer*, 197.

(*t*) The Conjurers burnt at *Paris*, averr'd, That when the Devil wou'd form an aerial Body for his uſe, 'tis requiſite the Wind ſhou'd favour him, and the Moon be in the Full. *Delrio Diſquiſit. Mag.* p. 302.

(*u*) If Satan aſſume an Human Shape, 'tis always with ſome deficiency, or extravagant diſproportion; either too black, or too White, or too Red; too Big, or too little. *De Lancre*, p. 34.

Sorcerers depoſe, That the evil Spirits who ſhew themſelves in Human Shape, are commonly Black, and Taller than ordinary, or no bigger than Dwarfs. *George Agricola*, in *lib. de Spiritibus Subterraneis*.

Mandragora, a familiar Devil, in the ſhape of a little beardleſs black Man, with diſhevell'd Hair. A cer-

tain

for inſtance, very black, extreme big, or very little; if that of a Woman, that inſtead of Feet, 'twill have Dragons Heads (*x*), or appear like a Widow in black Cloaths, but cruel, breaking the Legs and Arms of thoſe whom ſhe meets (*y*); that they Metamorphoſe themſelves into Elms, Rivers, Dogs and Oaks (*z*), into Birds which predict future Events, being ſhut up in Cages (*a*), into Lawyers (*b*), into Straws, into Sows (*c*), into a Maſs of Gold (*d*), into Lettuce

tain Judge was not afraid to tear off his Arms, and throw him into the Fire. *Delrio* l. 4. *Incredul. Scar.* 59.

Schottius has taken from *George Agricola* his Deſcription of the Mountain Devils; he ſays, That they take up their reſidence in the Mines which are under the Mountains; that they are cruel, and appear in horrible ſhapes; that they inceſſantly diſturb and torment the Labourers in the Mines; ſome call them *Mountaineers*, becauſe they commonly appear very little, being ſcarce three Feet high, look old, and aſſume the ſhape of Workmen in the Mine, being dreſs'd in a Waſtecoat and Apron both of Leather. *World bewitch'd*, 1. 288.

(*x*) The *Lamiæ*, were Foreſt Dæmons, in the ſhape of Women, who inſtead of Feet, had conceal'd Dragons Heads. *Le Loyer*, 199.

(*y*) The *Ruſſians* fear and reverence the Meridian Dæmon, who appears in Mourning, in a Widow's dreſs, at Mowing and Harveſt-time, breaking the Arms and Legs of the Mowers and Reapers, if they don't proſtrate themſelves on the Ground when they ſee her. *Camerarius*'s *Hiſtorical Meditations*, tom. 1. l. 4. c. 10.

(*z*) Some Hiſtorians ſay, That the Devil talk'd with *Apollonius* in the ſhape of an Elm, with *Pythagoras*, in that of a River, with *Simon Magus* in that of a Dog, and with ſome others in that of an Oak. *Naudæus Apology.* 29.

(*a*) Magicians force the Dæmons to unite with Birds, and ſuffer themſelves to be ſhut up in Cages. *John Leo* ſays, That the *Africans* make a publick Trade of it: Thoſe who conſult them on future Events, pay them with a piece of Mony for their Owners, and after having taken it, the ſame Birds bring back the Anſwer in their Bills, written on a little ſcrip of Paper. *Incr. Sca.* p. 59.

(*b*) *Wier* ſays, l. 4. *de Præſtigiis* c. 9. That the Devil pleaded a Cauſe in the ſhape of an Advocate in *Germany*, having heard that the adverſe Party had by Proteſtation given himſelf to the Devil in caſe he had taken his Landlord's Mony, the Diabolical Advocate, immediately quitted the Bar, and before all the Spectators carry'd off the perjur'd Wretch.

(*c*) *Froiſſard* mentions a Gentleman nam'd *Ramond*, in the County of *Coraſſe*, near *Ortays* (a Town where the Counts *de Foix* generally reſide,) who bragg'd of a Spirit or Dæmon, who inform'd him of all that paſs'd in the World, preſenting himſelf to him inviſibly, ſometimes at Nine at Night, and at other times at Midnight, and talk'd with him: But at laſt he engag'd him to appear, what reſiſtance ſoever the Dæmon made to his Curioſity. The firſt time whilſt *Ramond* was putting on his Shoes and Stockings, he turn'd himſelf into the ſhape of two or three little Straws, fighting with one another. *Ramond* not content with this, wou'd have *Orton* (for ſo he call'd him) ſhew himſelf in another ſhape; he then appear'd in that of a very large, but very lean, Sow; on which *Ramond* who did not believe this Sow to be his Devil, ſet his Dogs at her, whereupon ſhe made a diſmal Noiſe and vaniſh'd; after which he never heard any more of either the Sow, or *Orton*; but dy'd within a Year.

(*d*) A Dæmon transform'd itſelf in-

Lettuce (*e*), into frozen Trees, into Monks, Asses and Wheels (*f*), into Horses (*g*), into Dragons (*h*), into Beggars (*i*), and also that they have presum'd to assume the shape of the great Jewish Legislator (*k*). These Authors have also observ'd, that the Devils have never been known to appear in the shape of Doves, Sheep, or Lambs (*l*).

After such a great number of Relations cited from so many different Authors, you wou'd have me be Incredulous! You wou'd have me say with you, that all this is false; you wou'd in short, that after having for many Years ran thro' such a prodigious Course of Reading which has persuaded, and convinc'd me; that I shou'd instantly believe the contrary to what I have so long believ'd!

I

to a Mass of Gold in the presence of St. *Antony*. *Le Loyer*, 510.

(*e*) A Dæmon chang'd itself into a Lettuce, before a Nun, according to St. *Gregory*, 1. *Dialog*.

(*f*) According to *Gaquin*, *Histor. France*. in the time of *Philip the Fair*, a Dæmon presented itself to a Monk in the several shapes of a Tree cover'd o'er with Frost, a black Man on Horseback, a Monk, an Asse, and a Wheel.

(*g*) The Dæmon of *Annæberg* kill'd above Twelve Miners with the blast of his Mouth, in the Mine call'd, *The Crown of the Rose*: He appear'd in the figure of a Horse. *Le Loyer*, p. 491.

(*h*) At *Lavinium* was a Grove consecrated to the *Argolic Juno*, and in it a very long and deep Cave, in which harbour'd a Dragon; and generally on a certain Day of the Year certain Virgins were appointed to carry him Food; which was perform'd in the following manner, according to *Ælian*, l. 10. c. 16. *De Historia Animalium*. These young Women had their Eyes bound with a leathern Thong, Cakes in their Hands, and were led to the Grotto, where the Dragon was, by a Dæmoniacal Exhalation, without ever Stumbling any more than if their Eyes had been left open; when they came to him, he wou'd not touch the Cakes of any who were not Virgins.

(*i*) At *Ephesus*, *Apollonius Tyaneus* was desir'd by the Citizens to drive away the Pest which then reign'd there. He commanded them to Sacrifice to the Gods; after which he saw the Devil in the shape of a Beggar, in very ragged Cloaths. He order'd the People there assembled to stone that Beggar; which they accordingly did, and the Stones being taken off by the direction of *Apollonius*, there was found under the Heap, instead of a Man, a black Dog, which was thrown into the Jakes, and the Plague ceas'd. *Le Loyer*, p. 310.

(*k*) In the Reign of the Emperor *Theodosius* the Younger, the *Jews* inhabiting *Candia*, were sollicited by a Devil (who pretended to be their Legislator *Moses*, sent from Heaven) to quit all their Estates and Goods, promising them, that he wou'd conduct them to a dry Country. They believ'd him; and he led them to the Top of a Rock, and commanded them to throw themselves into the Sea, which they accordingly did, and most of them were drown'd. *Socrates Ecclesiastical History*, l. 7. c. 38.

(*l*) The Devils have never yet put on the shape of a Dove, that of a Sheep, nor that of a Lamb, says *Delrio*, *Disquisit. Magic*. p. 304.

I ſhall not do any ſuch thing; but ſhall believe as formerly, till you have prov'd to me, that you, who have never publiſh'd any thing, are yet more credible than thoſe great Men, who after having apply'd themſelves with all poſſible Attention to the thorough diſcovery of Devils, have carry'd their Labours, and extended their Goodneſs ſo far, as to impart their Knowledge to us.

Here ended the firſt part of this ſurprizing Diſcourſe: I call it ſurprizing, becauſe I am perſuaded that all who read it, will alſo be aſtoniſh'd, amaz'd and ſurpriz'd, to ſee a Man at ſuch a great expence of Reading, and apply it to ſuch an extravagant Uſe, that all the Advantage he can draw from it, is to Prove, That he is neither deluded nor a Viſionary for any other Reaſon, than becauſe he has Read much. Tho' I find myſelf at preſent under a violent Temptation to enlarge on Remarking the Ridiculouſneſs of this Diſcourſe, I ſhall yet be ſilent, ſince *Noncrede*'s Anſwer will hereafter ſufficiently ſhew it. And therefore I entreat the Reader to continue on reading theſe ridiculous Impertinencies without being tired, in hopes of ſeeing the Subject preſently treated as it ought; that is, with Wiſe and Judicious Arguments, which will ſerve as ſo many Preſervatives againſt the Evil which they may have occaſion'd, or Remedies againſt the Miſchief which they may already have done to thoſe, who like Monſ. *Ouſle*, are unhappily prepoſſeſs'd in favour of them, and believe every thing which humours their ridiculous Bigotry.

CHAP. II.

The Diſcourſe concerning Devils, compos'd by Monſieur Ouſle *and his Son the Abbot* Doudon, *and ſent to* Noncrede.

PART II.

MOnſieur *Ouſle* thus continues to diſplay all that he and his Son the Abbot *Doudon* have read, all that they have heard, and all that they have ſeriouſly thought and conceiv'd concerning Devils, and all manner of Diabolical Practices.

Brother, I don't doubt but you have heard talk of *Incubus's* and *Succubus's*; that is to say, of those who have lain with and abus'd Women, (these are *Incubuses*) and those who having assum'd the shape of Women, (who are *Succubuses*) excite Men to commit Crimes, which you clearly enough conceive, without its being necessary to mention them. If you are still inclin'd to question the Lasciviousness of these Evil Spirits; attend to what I have to say to you, to remove your Doubts, and engage you to believe it. But yet don't expect here to play the Philosopher, I mean, that I shou'd make use of pompous Arguments, to prove to you that Devils may, as well as Men be lewd and incontinent; and to explain to you in what manner they practice their incontinence and lasciviousness, (no more being necessary to that end, than to put you in mind, that they can change themselves into Men and Women, and accordingly do whatever Men and Women do). But as I always believe whatever is related, tho' I am not inform'd of the possibility and manner of its happening, I don't see why you shou'd on this Account be less Credulous than I am; and therefore to the end that you may believe as I do, I proceed to inform you of what I know, and what I have been engag'd to believe.

'Tis certain, that there is nothing so pleasing to Devils, as the committing of the greatest Crimes: This Proposition being incontestable, we are not then to doubt, that they had much rather abuse a marry'd Woman than a Virgin; which the Dæmonographers also tell us (*a*), being persuaded that their Relations will be believ'd, since they are founded on the malignity of Dæmons, which all the World allows, and of which no body doubts.

If I was not afraid of sullying your Imagination, I wou'd in this place recite what Authors tell us of the Pains which Women endure when they Converse with Devils, and why they suffer them (*b*); but for Modesty sake,

I

(*a*) An old Maid has discover'd to us, That the Devil scarce ever uses to accompany with Virgins, because he cannot commit Adultery with them; so that he stays till they are marry'd: She also told us, That the common report amongst them was, that the Master of the Sabbath reserv'd for himself a very fine one (whom she nam'd to us) till she shou'd be marry'd; but wou'd not dishonour her before, as tho' the Sin of corrupting Virginity, were not great enough, *De Lancr.* p. 218.

(*b*) I shall not be more immodest than Monsieur *Onfle*; for which Reason

I will paſs over the Circumſtances; tho' I'm apt to think that the particularizing them might contribute to bring you in ſome meaſure off from your Incredulity. For I know by my own Experience, that nothing is more perſuaſive, than Relations attended with ſtrong Circumſtances. I ſay again, if I ſhou'd tell you what I know on this Subject, you'd bluſh indeed at the hearing the particulars; but wou'd not leſs believe them than I do. You wou'd conclude, that ſince Authors cou'd determine to publiſh ſuch Relations, and to entreat a Licenſe to Print them, they muſt be forc'd to it by the truth of them.

'Tis ſo true that the Devils beget Children, that 'tis acknowledg'd, that their Iſſue are perfectly diſtinguiſh'd in the World from others, and have a Name given them to expreſs this diſtinction, that Men may not be deceiv'd with regard to them. 'Tis known, becauſe it has been very often obſerv'd, that they are very froward, ſo ravenous, that they ſuck ſeveral Women dry; ſo heavy that they can ſcarce be carry'd; but yet ſo lean that the Bones come thro' their Skin, and what is happy for the Country where they are born, is, that their Life is very ſhort (*c*). I ſay happy for their Country; for being the production of wicked Spirits, what Miſchief wou'd they not do in the World, if they ſhou'd live as long as other Men? But yet there have been ſome of theſe Children of Iniquity, who have exceeded the term allotted for their Life. One *Merlin* (*d*), for inſtance, and ſome others, who have not been known to die, becauſe they have vaniſh'd, and probably went to live elſewhere (*e*).

How

ſon I ſhall not in Explanation of what he has ſaid, produce the Paſſages out of the Books, from whence he had them, and which occaſion'd his ſpeaking in this manner; I wou'd ſay, page 134, 224, 225. of the *Inconſtancy of Damons*, by *de Lancre*. God forbid that I ſhou'd ſtain this Hiſtory with ſuch Filthineſs.

(*c*) The *Succubus* Children, (which *Gulielmus Pariſienſis* calls *Champis*, and the *Germans Gambions*,) are froward, dry up five Nurſes to ſuckle them; they are very heavy, and very lean. *Le Loyer*, p. 482. *Bodin*, p. 210. *De Lancre*, p. 232, 233. *Luther* in his *Table-Talk*, determines their Ages to Seven Years.

(*d*) Authors have thought that *Merlin* was begotten by an *Incubus*, who accompany'd with a King's Daughter who was a Nun in a Monaſtery at *Kaermerlin*. *De Lancre* p. 230. *Naude*, p. 313.

(*e*) In the Reign of *Roger* King of *Sicily*, a young Man bathing himſelf on a bright Moon-light Night with ſeveral others, thought he ſaw a Perſon drowning, after whom he plung'd into the Water, found 'twas a Woman, drew her out, fell in Love with her, marry'd her, and had a Child by her. But afterwards ſhe diſappear'd, and alſo the Child, which ſhe ſtole, when he was ſwimming. *De Lancre*, p. 238.

(*f*) At

How many Virgins thinking they enjoy'd the Persons whom they lov'd have found themselves abus'd by Devils (*f*)! How many Men have had Devils for their Mistresses (*g*)! Those who have had to do with Devils, believing them to be Human Creatures, have not long continu'd in that Mistake; for these evil Spirits take pleasure in discovering the Cheat; and some of them have imprinted on Women at their departure, such Marks as have convinc'd them that they have been deceiv'd (*h*).

But let us have done with this Subject, which suggests too nasty Idea's, and proceed to others less filthy Diabolical Practices.

The Learned, who have treated of Devils, have not forgotten, as you may well think, to speak of *Demoniacs*; for 'tis on these possess'd Wretches, that the Devils triumph; 'tis in them that they rule with such an absolute Power, that they equally dispose of both Soul and Body; of their Souls by perverting their Judgment, and making them say what they please; of their Bodies by distorting their Members in the most terrible manner; because they delight to make use of these Distortions to affright the Spectators, and intimidate those who endeavour to eject them. Will you believe what I am going to tell you! 'Tis, that these Dæmons so exactly nick their time to cause the possess'd Wretches to do whatever they please, that they never miss of success; and 'tis by the Course of the Moon that they govern

(*f*) At *Cagliari* in the Isle of *Sardinia*, a young Woman of Quality lov'd a Gentleman without his knowing it: The Devil assum'd his shape, clandestinely marry'd the young Lady, enjoy'd, and then abandon'd her. The Lady one Day after meeting the Gentleman, and not finding his treatment to express at all his acknowledging her for his Wife, she reproach'd him for his coolness; but at last being convinc'd that 'twas the Devil that had abus'd her, she did Penance. *De Lancre* has with a great gust very much enlarg'd this Story, in his Book of the *Inconstancy of Damons*. p. 218, &c.

(*g*) *Francis Picus of Mirandula*, affirms to have known a Man of the Age of Seventy-five, whose Name was *Benedetto Berna*, who for the space of Forty Years cohabited with a *Succubus*, whom he call'd *Hermeline*, carry'd her with him every-where in Human shape, and spake to her, so that several heard her speak; but seeing no body, took him to be mad. Another, one *Pinet*, kept one for Thirty Years, under the Name of *Florina*. *De Lancre*, p 215.

A Soldier enjoy'd a beautiful Virgin; but found himself in the Arms of the putrify'd Carkass of a Beast. *Guil. Parisiensis* p. ult. *De Universe. Delrio, Disquisitione Magica*, p. 300.

(*h*) The Devil imprinted a Serpent on the Belly of *Attia*, the Mother of *Augustus*, after having abus'd her.

(*i*) De

govern themſelves (*i*): for that Planet is very aſſiſtant to Sorcerers, Magicians, and conſequently, to their Maſters the Devils. The Diſtortions, Convulſions and Grimaces of the Poſſeſs'd, augment or diminiſh, as ſhe increaſes or decreaſes. If thoſe who undertake to caſt Devils out of the Bodies of Dæmoniacs, knew this, they wou'd not be at ſo much Pains to ſucceed in their Deſign; they wou'd go to work when the Moon is in the declenſion; and then the Devil's Power being as weak as the Light of that Planet, they wou'd eaſily force him out: For in the Poſſeſſion of Dæmoniacs, 'tis very rare to meet with Devils ſo obliging, as the Story, who agreed with the *Jews* to enter into the Emperor's Daughter, and to depart at their Command, to promote their Intereſt (*k*). It muſt alſo be own'd that evil Spirits don't always torment thoſe whom they poſſeſs; they frequently affrighten, more than hurt them, often they tickle them (*l*) and make them laugh ſo heartily, that one wou'd be apt to ſay, (and I believe 'tis ſo) that they feel an extreme Pleaſure. They alſo cauſe them to be admir'd, by making them ſpeak ſeveral Languages, without their ever having taken the Pains to learn them (*m*). If they do nothing worſe, one wou'd be glad to divert oneſelf with them, and let them alone; but they often make Contracts (*n*), they exact a Conſent to them, by which the Wretches give themſelves to them; theſe are Contracts

(*i*) Dæmoniacs are more or leſs tormented by Devils, according to the Courſe of the Moon. *Le Loyer*, p. 362.

(*k*) The Emperor *Titus Veſpaſian*, having taken *Jeruſalem*, publiſh'd an Edict againſt the *Jews* obſerving their Sabbath and Circumciſion, commanding them to eat all ſorts of Meats without diſtinction, and lie with their Wives at thoſe times which were forbidden by their Law. Hereupon this, they deſir'd Rabbi *Simeon* (who was fam'd amongſt them for working of Miracles) to Petition the Emperor to ſoften this Edict. *Simeon* ſet forward on his Journey with Rabbi *Eleazar*; and in their way they met a Devil nam'd *Bunthamelion*, who deſir'd to be admitted into their Company, and owning to them that he was a Devil, promis'd to poſſeſs the Emperor's Daughter, and to leave her as ſoon as they ſhou'd command him; which he accordingly did; and they in reward obtain'd the revocation of the Edict. *Le Loyer*, p. 290.

(*l*) Dæmoniacs have been ſeen to have been hoiſted in the Air, tickled on the Soles of their Feet, and inceſſantly laughing. *Bodin.* p. 306.

(*m*) Others have been heard ſpeaking Languages which they had never learn'd. *Id.* p. 294.

(*n*) The Hiſtory of the Devils of *Loudun* ſays, pag. 153. That the Devil *Leviathan*, was forc'd to ſurrender a Contract compos'd of the Fleſh of a Child's Heart, and the Aſhes of a burnt Hoſt, taken on a Sabbath at *Orleans*.

(*o*) We

which cannot be revok'd, but by a Supernatural Power (*o*), which we cannot be always sure of obtaining; 'tis so much the more difficult to drive them out of the Body of those whom they believe to belong to them, by reason, that frequently several of them joyn together (*p*), to take the faster hold, and resist with the greater Vigor. All this is certain, and I will not enlarge any more on this Head to convince you; our Religion does not allow us to doubt of it.

Some Authors have pretended to rank amongst the several Species of Devils, some who are not so wicked as others, who sometimes do agreeable Services; but they don't stretch their Number so far as to compare it with that of those who are wholly wicked; they allow of no more than Thirty thousand of this sort (*q*). Certainly they must have made very diligent search to be able to fix the number so exactly. We ought to be very thankful to those who have taken this pains; for 'twou'd have been very difficult for us to have succeeded so well as they; 'twoud be the highest pitch of Ingratitude, to allow them no other Reward for their Labour, than Incredulity; this is certainly what I shall never be guilty of.

Amongst these Thirty thousand, are the wanton Dæmons, Familiar Spirits, *Lutins*, or Wrestling Spirits, so call'd (*r*), because they divert themselves by wrestling with Men, probably to invigorate them for that Exercise. There are some

(*o*) We read in the History of the Devils of *Loudun*, p. 405. That a Devil nam'd *Behemoth* being gone out in search of a new Contract, the Guardian Angel of the Nun which he possess'd, seiz'd on him, and bound him for a Month under the Picture of Saint *Joseph* in the Church, and that it seem'd to the Nun, that something issu'd out of her Head, and remov'd farther from her, in proportion to the retreat of the Devil.

(*p*) One *Elizabeth Blanchard* said, she was possess'd by Six Devils, *viz.* by *Astaroth* and the *Charcoal of Impurity*, of the Order of the Angels; by *Belzebub* and the *Lion of Hell*, of the Order of Archangels; and by *Perou* and *Marou*, of the Order of Cherubims. *Id.* p. 255.

(*q*) *Hesiod* says, That there are Thirty thousand beneficent Devils in the Air, who take care of the Necessities of Mankind. *Learned Incredulity*, p. 368.

(*r*) There was amongst the *Greeks*, a Dæmon call'd, ἀπὸ τῆς λάλης, *the Wrestling Damon*, and *Attacker of Men*; from whence came the Name of *Lutin* or Wrestler. *Le Loyer*, p. 25. Probably, 'tis of these in general, that Monsieur *Ouste* design'd to speak, and not of the Wrestler of which *Strabo* gives us an Account: He says, that there was a Dæmon call'd the *Temesan Wrestler*, who wrestled with all Strangers that came to *Temesa*, a City of the *Brutii*; he had formerly been a Man nam'd *Polites*, and one of the Companions of *Ulysses*; and having been treacherously kill'd by the *Brutii*, he set up after his Death for tormenting as well Strangers, as those who had been the occasion of his Death.

(*s*) As

ſome who Inſtruct Men by Dreams (*s*); what they are to aim at, and what they are to avoid. Others under the Name of *Maſter Martinet*, accompany Travellers (*t*), and put them into the ſhorteſt and ſafeſt Roads. There are others who ſucceſſively for many Years attend on Children of particular Families, to whom they are fix'd, in order to defend them againſt the Inſult of their Enemies (*u*). Some give Advice, but in ſuch manner, that tho' they are very near, their Voice yet ſeems to come from a very great diſtance (*x*). Some have been known to have been ſo intent on the Intereſts of their Maſters, and ſo zealous to prevent their making any falſe Steps, that they have boldly pull'd them by the Ears, or ſtruck them on ſome part (*y*), to divert them from ſome dangerous Failure. And with regard to theſe Noiſes which they make, and the Blows which they give, it has been obſerv'd, that theſe Motions are not attended with either heat, hardneſs, or violence; for their Hands are cold as Ice, and ſoft as Cotton (*z*). Theſe Devils may be term'd very honeſt Fellows, as well as thoſe who are call'd *Drolls*, who diligently dreſs their Maſters Horſes, and take care of their Clocks (*a*). 'Tis reported

(*s*) As for *Cardan*, ſays Monſieur *Naude*, p. 252. he talk'd very differently concerning his Spirit; for after having poſitively affirm'd in his Dialogue, intitul'd *Tetin*, That he had one which was Venerial intermix'd with *Saturn* and *Mercury*; and in his Book *de Libris propriis*, ſaid that it communicated itſelf to him by Dreams, he in the ſame place doubts, whether he really had one, or whether 'twas the Excellence of his Nature; and in ſhort, in his *de Rerum Varietate*, l. 16. c. 93. concludes that he had not any ſuch thing, ingeniouſly owning it in theſe Words, *Ergo certe nullum Dæmonium aut genium mihi adeſſe cognoſco.* If a great many Men wou'd ſpeak as ſincerely, ſo many Stories wou'd not be publiſh'd

(*t*) A familiar Dæmon which accompanies Magicians, and hinders them from undertaking any thing without the leave of Mr. *Martinet. Cir.*

(*u*) The *Laplanders* believe, That Fathers give to their Children, and convey to them as an Inheritance, the evil Spirits engag'd in their Service, to the end that they may overcome the Dæmons of other Families, in enmity with them. *World bewitch'd*, l. 67.

(*x*) *Cardan* avers to have ſeen a Woman at *Milan*, who had an inviſible familiar Spirit, whoſe Voice always ſounded at a great diſtance.

(*y*) A Familiar Spirit gave ſenſible Signs, ſuch as touching the right Ear, when the Perſon did well, and the left when he did ill; or ſtriking on a Book to make him give over reading. *Bodin*, 46, 47.

(*z*) *Cardan* in his Tract *de Varietate Rerum*, mentions one of his Friends who lying in a Chamber haunted by wanton Spirits, felt a cold Hand as ſoft as Cotton, which ſtrok'd him over the Neck and Face, and endeavour'd to open his Mouth.

(*a*) A certain Perſon told me, that in the farther Northern Countreys, there are Devils call'd *Drolls*, who dreſs the Horſes, are at their command, and advertiſe them of approaching Dangers. *Camerarius*'s *Hiſtorical Meditations*, t. 1. l. 4. c. 13. There

reported of a famous Philoſopher that he had one in the Pommel of his Sword (*b*); which ſurprizes me; for having choſen ſuch a place for his reſidence, he ſeem'd fitter for a Soldier than a Philoſopher. How many are there, who wou'd willingly have thoſe Devils, who force Mony to return into their Pockets after it has been ſpent (*c*), or who teach the Compoſition of the Philoſophers Stone (*d*). I believe they wou'd be much fonder of theſe, than of thoſe who read Philoſophical Lectures (*e*).

How facetious was the Devil who diverted himſelf by making a certain Preſident's Cap fly into the Air; by throwing Stones at it (*f*)! How obliging and grateful was another, who in the Day-time hid himſelf among the Faggots, where ſome of his Friends took care to feed him, and in the Night ſtole Corn from ſeveral places to reward his Benefactors (*g*)! In ſhort, how convenient are they to be worn in

There are Mandrakes which are affirm'd to be a ſort of diverting or familiars ſpirits, and who ſerve to ſever al uſes. Some appear in the ſhape of Animals, and others are inviſible. I was in a Caſtle, ſays the Author of *Little Albert*, p. 130, 131. where there was one, who for ſix Years had taken care of a Clock, and curry'd the Horſes: I have ſeen the Curry-comb paſs over the Horſe's Crupper without being guided by any viſible Hand. The Groom told me, that he had drawn this Familiar into his Service by taking a little black Hen, bleeding it in a croſs Road, and writing with its Blood on a ſmall ſcrip of Paper, *Be ſtir do my Work for Twenty Years, and I will reward thee*; and that having bury'd the Hen a Foot deep, on that very Day the Spirit took care of the Clock and the Horſes, and that from time to time he did ſeveral neceſſary things for him.

(*b*) 'Tis reported, that *Paracelſus* had a Familiar Dæmon enclos'd in the Pommel of his Sword. 'Twas rather two or three Doſes of *Laudanum*, which he wou'd never be without, becauſe he did Wonders with it, and us'd it as an univerſal Remedy againſt all ſorts of Diſeaſes. *Naude Apol.* p. 285.

(*c*) 'Tis ſaid of the famous Phyſician *Peter d' Apono*, that he was the greateſt Magician of his time, that he learn'd the Seven Liberal Sciences of Seven Familiar Spirits which he kept inclos'd in a Chryſtal; that like another *Paſetes*, he us'd to make the Mony which he had ſpent return into his Pocket. *Id.* 274, 275.

(*d*) A Spirit nam'd *Floron*, ſaid to be of the Order of the *Cherubims*, and a Dæmon nam'd *Barby* or *Beardes*, ſhew'd on a bit of Paper how to make the Philoſopher's Stone. *Id.* p. 249, 250.

(*e*) *Cardan* ſays, that *Nigbus* had a bearded Dæmon, who read to him Philoſophical Lectures.

(*f*) A Spirit threw Stones at the Preſident *Latomi*'s Cap at *Toulouſe*, and made it fly off. *Bodin*, p. 301.

(*g*) This is commonly ſaid concerning Domeſtic Devils, and is what *Schot* and *Delrio* relate, as taking it from *Meletius*. That theſe Devils hide themſelves in the moſt ſecret places in the Houſe, as in a Pile of Wood, where their Maſters feed them with all manner of Delicacies, becauſe they bring to them the Corn which they ſteal from other Barns. When theſe Spirits deſign to ſettle in any Houſe, they diſcover their intention by heaping

in Rings (*b*), or kept in Viols (*i*), to be us'd on occaſion! Allow me then, that 'tis much more advantageous to have ſuch Dæmons, than thoſe who maliciouſly ſwell up Mens Faces to what degree they pleaſe, and ſo disfigure them, that they cannot be known (*k*); thoſe who make uſe of the Dead to torment the Living (*l*), who rake up the bury'd Corps in Church-yards, and gnaw their Fleſh to the Bones (*m*); or who at once carry off ſome Member of a Man's Body (*n*).

Of all the Devils, thoſe call'd Terreſtrial, are thought to be the greateſt Liars (*o*); the reaſon of which is clear; 'tis becauſe that inhabiting the Bowels of the Earth, 'tis certain that they are the fartheſt diſtant from Heaven, which is the Seat of Truth. As for the Terreſtrial Devils, I am perſuaded, whatever Authors have ſaid of them; for in ſhort, may not I make ſome Diſcoveries on this Subject, as well as others? And ſince I have ſuch a deference for what they ſay, why ſhou'd not they have the ſame for what I think; ſince I have gather'd ſuch a treaſure of Knowledge, from ſuch a vaſt many Authors, and alſo made an advantageous uſe of all their Learning; I am perſuaded, I ſay, that

ing ſeveral parcels of Chips one upon another, and throwing the Dunghil into the Pails full of Milk. If the Maſter of the Houſe obſerving this, leaves the Chips together, and the Horſedung in the Milk; or alſo if he drinks of the Milk in which the Dung is, the Spirit preſents himſelf to him, and ſtays in his Houſe. Theſe Spirits are call'd *Goblins*. *The World bewitch'd*, 1. 187.

(*b*) *Wierus*, *l.* 6. *c.* 1. *Art.* 3 and 4, ſpeaks of Devils enclos'd in Glaſſes (like the Devil on two Sticks) or in Rings.

(*i*) A certain Advocate had a Familiar Spirit in a Viol, which was thrown into the Fire by his Heirs. *Learned Incredulity*, 59.

(*k*) *Pſellus* mentions a ſort of Subterraneous Devils, who with their breath blaſt Mens Faces, and ſwell them to that degree, that they cannot be known. *Le Loyer*, 535.

(*l*) *Saxo Grammaticus*, in *l.* 5. *Hiſtoria Danica*, relates, That *Aſmond* and *Aſuith*, Comrades in the *Daniſh* Military Service, being cemented together by a ſtrict Friendſhip, bound themſelves by a ſolemn Oath, that they wou'd never leave one another either living or dying. *Aſuith* dy'd firſt; and purſuant to their Agreement, *Aſmond* confin'd himſelf to his Sepulchre, where the Devil, who had entred the dead Body, ſo tormented *Aſmond* by ſcratching him, disfiguring his Face, and pulling off one Ear, that *Aſmond* at laſt cut off the Head of his dead Friend.

(*m*) *Pauſanias* in *Phocaicis* mentions a Devil, nam'd *Eurynomus*, who eat the putrify'd Carkaſſes of the Dead, leaving nothing on them but Bones.

(*n*) There are Devils who carry off Mens Toes, without their feeling it. *De Lancre* 175.

(*o*) The *Chaldeans* believ'd the Terreſtrial Devils to be Liars, and that, becauſe they are the fartheſt diſtant from the knowledge of Divine Things. *Bodin*, 215.

(*p*) The

that the Terreſtrial Devils are thoſe call'd *Gnomes* (*p*), who are great Lovers of Women (*q*), Keepers of Treaſures, of which I ſhou'd have a good ſhare, if I wou'd but make uſe of a certain Secret which I know (*r*); they alſo tranſmute Gold into Lead (*s*). In the ſame Rank I alſo place:

1. The

(*p*) The *Gnomes* are compos'd of the moſt ſubtle parts of the Earth, and inhabit in it. The Count *De Gabalis*, 34.

The reaſon why Mr. *Ouſle* did not refer to what has been ſaid of the *Gnomes*, &c. is, that the Words of the Author of the Count *de Gabalis*, p. 128, 129. run thus: The Dæmon is a mortal Enemy to the *Nymphs*, *Sylphs* and *Salamanders*; for, as for the *Gnomes*, he does not hate them ſo much; becauſe they being frighten'd by the Howlings of the Devils which they hear at the Center of the Earth, chooſe rather to continue mortal, than to run the riſque of being ſo tormented, if they ſhou'd acquire immortality; hence 'tis that theſe *Gnomes* and the Dæmons their Neighbours keep up a good Correſpondence; the latter perſuading the former, who are naturlly very great Friends to Man, that 'tis to do him a very great piece of Service, and deliver him from great Dangers, to prevail on him to renounce his Immortality. To this end, they engage to furniſh him, whom they can perſuade to this Renunciation, with whatever Mony he deſires; to divert all Dangers which may threaten his Life for a certain time, or ſuch other Conditions as the Wretch pleaſes, who enters into this miſerable Contract: Thus the Devil, wicked as he is, by the interpoſition of the *Gnomes*, renders the Soul of Man mortal, and deprives it of Eternal Life.

(*q*) Some attribute to Dæmons, ſays the ſame Count, *p.* 96, 97. all whatever ſhou'd be aſcrib'd to the Elementary People. A little *Gnome* gain'd the Affections of the celebrated *Magdalena della Cruz*, Abbeſs of a Nunnary at *Cordova* in *Spain*; ſhe render'd him happy from the Age of Twelve, and they continu'd their Converſation Thirty Years. An ignorant Director of Conſciences wou'd perſuade her, that her Lover was a wicked Spirit,— 'Tis no great misfortune for the Devil to have it in his power to keep up ſuch an amorous Correſpondence. — The Devil has in the Region of Death a more diſmal Imployment, and better ſuited to the Hatred which the GOD of Purity bears him.

Once more, he adds, *p.* 132, 133. The Devil has not Power to banter Mankind at this rate, nor to Covenant with Men, much leſs to make them worſhip him. What made way for this popular Notion, was, the Wiſe Men aſſembling the Inhabitants of the Elements to Preach to them their Myſteries and Morality; and as it generally happens, ſome *Gnome* acknowledging his groſs Error, comprehends the horrors of Annihilation, and conſents to be immortaliz'd; on which they beſtow on him a Virgin, and immortalize him; the Nuptials are celebrated with all the Rejoycings which ſuch a Conqueſt deſerves. Theſe are the Dances and joyful Acclamations, which *Ariſtotle* ſays were heard on certain Iſlands, where yet no Perſon was to be ſeen.

(*r*) *Viri ſtantis ſupra draconem qui in manu teneat gladium, figuram ſi in Hæmatite ſculptam invenies, pone in annulo plumbeo, vil ferreo, & obedient ei omnes Spiritus Subterranei, & revelabunt ei omnes Theſauros levi carmine, nec non extrahendi modum ipſi oſtendent.* Trinum Magicum, *p.* 273.

(*s*) Authors will make us believe, that ſometimes the *Gnomes* tranſmute the precious Metals into vile and abject ones, to deceive the Ignorant. *The Solid Treaſure of Little Albert*, p. 73.

(*t*) The

1. The *Sylphs* (*t*), thoſe Inhabitants of the Air (*u*), who by the Cabaliſtical Pronunciation of a myſterious Name, put to flight all other Dæmons (*x*).

2. The *Nymphs*, or *Undins* (*y*), the Inhabitants of the Waters, and who I can make come to me when I pleaſe (*z*).

3. The *Salamanders*, (*a*) inhabitants of the Fire.

4. The

(*t*) The *Sylphs* are compos'd of the pureſt Atoms of the Air. Count *de Gabalis*, p. 33, 34.

(*u*) The famous Cabaliſt *Zedekiah*, had a Deſign, in the Reign of King *Pepin*, of convincing the World, that the Elements are Peopled by all theſe Inhabitants, whoſe Natures I have deſcrib'd to you. The Expedient which he thought of, was to adviſe the *Sylphs* to ſhew themſelves in the Air, to the whole World; which they accordingly did with great Magnificence; theſe admirable Creatures then appear'd in the Air in Human Shape, now rang'd in Battle Array, marching regularly, lying on their Arms, or encamp'd in pompous Tents; then embark'd on aerial Ships of an admirable ſtructure, whoſe volant Fleet was ſteer'd at pleaſure by the *Zephirs*. What was the conſequence of this? Do you imagine that this ignorant Age ſo much as thought of diſcuſſing the Nature of theſe wonderful Sights? No; the People at firſt took them for a parcel of Conjurers, who had ſeiz'd on the Air, to raiſe Storms, and cauſe it to Hail on their ripe Corn. The Learned, the Divines and the Lawyers, ſoon came to be of the ſame mind with the People; Emperors alſo believ'd it, and this ridiculous Chimera went ſo far, that the wiſe *Charles the Great*, and after him *Lewis*, ſirnam'd *le Debonnair*, inflicted grievous Puniſhments on all theſe pretended Tyrants of the Air. Which may be ſeen in the firſt Chapter of the *Capitularia* of thoſe two Emperors. The *Sylphs* ſeeing the People, Pedants, and even Crown'd Heads themſelves enrag'd againſt them, reſolv'd to rid them of the ill Opinion which they had conceiv'd of their innocent Fleet; and to that end, by Violence to force thither ſome Men from all Parts, to ſhew them their Charming Women, their Republic and Government, and then to replace them on Earth in ſeveral Countries of the World. They accordingly did ſo. The People, who ſaw theſe Men deſcend, flock'd thither from all Parts, and being prepoſſeſs'd that they were Sorcerers detach'd from their Aſſociates, to ſcatter Poyſon on the Fruits of the Earth and Fountains, and inſtigated by the Fury which ſuch Imaginations inſpire, they hurry'd theſe innocent Men to Execution. *Id.* p. 135, 136.

(*x*) When a *Sylph* has learn'd of us to pronounce cabaliſtically the powerful Name, *Nehmamiah*, and to combine it effectually with the delicious name *Elidel*, all the powers of darkneſs take their flight, and the *Sylph* quickly enjoys what he loves, *Id.* 124.

(*y*) The *Nymphs*, or *Undins* are compos'd of the moſt ſubtile parts of water, *Id.* 33, 34.

(*z*) *Hominis imago ſculpta in Diadocho ſtantis & magna ſtatura, tenentis in manu dextra obelum, & in alia ſerpentem, ſitque ſuper caput hominis figura ſolis, & proſtratum teneat ſub pedibus leonem, ſi poſita fuerit in annulo plumbeo cum modico Artemiſia, ac radice ſani graci, tecumque habueris in ripa fluvii & vocaris aquaticos ſpiritus, ab iis de quæſitis reſponſa accipies. Trinum Magicum*, p. 274, 275.

(*a*) The *Salamanders* are compos'd of the moſt ſubtile parts of the Sphere of Univerſal Fire, ſo call'd becauſe 'tis the principle of all natural motions. *Gabalis*, p. 33, 34.

(*b*) What

4 The *Ogres*, a ſort of Monſters who love nothing ſo well as Young fleſh, ſuch as that of little Children.

5 The *Fairys*, of which Grandmothers and Nurſes tell ſo many tales to Children; *(b)* thoſe *Fairys*, I mean who are affirm'd to be blind at home, and very clear ſighted abroad; *(c)* who dance in the Moon-ſhine, *(d)* when they have nothing elſe to do; who ſteal Shepherds and Children, to carry them up to their Caves, *(e)* and afterwards diſpoſe of them at their pleaſure, who preſerve thoſe places where they Inhabit, from Hail and Storms. *(f)*

I think I have now ſaid enough concerning Devils, what they have done, and what they can do. If you will not believe all that I have ſaid, ſee then your ſelf, I will furniſh you with means whenever you pleaſe; I will take care that you ſhall ſee ſome Devils: *(g)* if that be abſolutely neceſſary to incline you to beleive, and extricate you out of your Error.

You

(b) What need I tell you in ſuch Times as ours
What *Fairys* are, who haunt our *Sylvan* Bours?
Oft on her Knee you've heard your Mother ſay
What are their Forms, and what the Pranks they play.
Perrault.

Why ſhou'd we wonder Men of Senſe
With Fables ſometimes will diſpence?
And tir'd with Thought amuſe Themſelves
With Tales of *Fairies*, and of *Elves*.
They lull 'em faſt like rolling Streams,
And Fancy's ſooth'd with gentle Dreams.
Reaſon thus rockt aſleep delights
To hear of Goblins and of Sprights. *Ibid.*

[*c*] The Poets ſay that the Fairys have an hundred Eyes abroad, but at home in their Houſes are blind. *Diction. cur.* 9.

[*d*] Lettres de *Cir.*

[*e*] *Cornelius van Kempen* aſſures us, that in the reign of the Emperor *Lotharius*, about the Year 830. there appear'd in *Frieſland* a great number of Fairys, who took up their reſidence in Caves, or on the tops of Hills and Mountains, from whence they deſcended in the Night to ſteal away the Shepheards from their Flocks, ſnatch away Children out of their Cradles, and carry both to their Caves. *World Bewitch'd.* p. 1. 290.

[*f*] Our Anceſtors tell us, That 'twas an ancient Tradition that where the Fairys or *Fades*, the Wives of the *Druids* dwelt, no Storms or Hail ever hurt the Fruit of the Earth. *Frey* in his *Admiranda Galliarum*, *cap* 10. and in his Treatiſe intitul'd, *Antiquiſſima Gallorum Philoſophia Eclog.* in the Chapter, *de Druidarum Aſtrologia.*

[*g*] To ſhew the Devil to a Perſon in his ſleep, rub his Face with the Blood of a Lapwing, and he will fancy himſelf ſurrounded by all the Devils. The admirable Secrets of *Albertus Magnus*, l. 3. p. 163. Probably 'tis this piece of Superſtition that Monſieur *Ouſille* meant.

[*h*] The

You will doubtleſs tell me that the word Devil is very frequently repeated in my diſcourſe: 'Tis true, I make no ſcruple of it. I pronounce it boldly and with pleaſure, becauſe I know from good Authoritys that the pronunciation of his Name Afflicts and Torments him extreamly *(b)*.

Read then, Sir, this Diſcourſe with the ſame application that I wrote it; and do me Juſtice, in acknowledging that I have not talk'd to you without evidence; ſince almoſt all you will find in it, is founded on Books which are licens'd and approv'd, and conſequently cannot be ſuſpected of error or falſity. If you had read them as often as I; you'd believe what I do, ſo convincing are they; and 'twou'd have been wholly unneceſſary for me to have wrote to you at this time ſo largely and very particularly. Be on your guard then againſt the Devils, ſince the World is full of them, and they have ſo much power, nor do they want Cunning, to make you feel them, and compaſs their ends. I exhort you ſo much the rather to this care, becauſe if you are not jealous of them, you will not think of ſecuring yourſelf, and conſequently will fall into the ſnares which they will always take pleaſure in laying for you.

The End of Monſieur Ouſle's *Diſcourſe of Devils.*

Thus at laſt Mr. *Ouſle*'s Diſcourſe ended. To ſay Truth, I am thro'ly tir'd with tranſcribing ſo many ill digeſted particulars, which prove nothing, and only inform us, that this

[*b*] The Jews Aſſert, that the Devils name is of great efficacy to plague and torment him; that this Efficacy proceeds from the five Hebrew Letters which compoſe it, numerically taken, amounting exactly to the number 364, which is within one of that of the Days in a Year; and that for this reaſon he cannot accuſe them for the ſpace of 364 Days, and has but one Day left him for that end; wherefore they endeavour to cheat him of that remaining Day alſo. *World Bewitch'd*, page 181. or 185.

The Jews alſo make uſe of another way of cheating the Devil. As according to them, on the firſt Day of the Year, God is ſeated in Judgment, to enquire into their Sins; they endeavour to hinder their Enemy from bringing his Accuſation againſt them, by puzzling him ſo that he ſhall not know what Day 'tis; and to that end, in reading their Law, they read neither the beginning nor the end, as *Sammael* imagins they are oblig'd to do on that day, and thus they catch the Devil *Id.* c. 1. p. 179.

this weak Man obſerv'd no other Rule in his Reaſoning, than boldly to draw Concluſions from Facts, as if they were undeniable, tho' moſt of them are very diſputable. We ſhall next hear *Noncrede* talk; he is a Wiſe Man, who is not guided by prejudice, but yields himſelf to the conduct of Reaſon; ſo that we may expect a very rational Anſwer from him.

CHAP. III.

Noncrede's *Diſcourſe of Devils, in Anſwer to that compos'd by Monſieur* Ouſle *and his Son* Doudon, *on the ſame Subject.*

Mornand was the bearer of this ſurprizing Diſcourſe of Monſieur *Ouſle* to *Noncrede*. This cunning Valet had an extream curioſity to read it, to ſee whether he cou'd meet with any thing in it which might furniſh him with an opportunity to invent and ſucceſsfully execute any new Stratagems to impoſe on his Maſter. But this precious piece, being ſeal'd with all imaginable precaution, he durſt not attempt the opening of it, judging rightly, that 'twou'd be impoſſible for him to make it up as it ought to be; on which conſideration, he faithfully diſcharg'd his Commiſſion. *Noncrede* receiv'd it with pleaſure; for he did not doubt of a great deal of diverſion in reading it, but in reality, it had prov'd much more agreeable, if any but his Brother had been the Author of it.

After having read it ſeveral times with all the attention, which his deſign of judiciouſly expoſing the falſity and folly of it requir'd, he employ'd ſome days in drawing up what we are going to Read, in Anſwer to it.

Noncrede's *Diſcourſe of Devils.*

Dear Brother,

I received your Diſcourſe of Devils, and have ſeveral times read it thro' (with all the application which you can deſire,

desire, and the Subject requires.) I admire your immense reading, but am not at all edify'd by the fruit which you have gather'd from it. Don't expect that I shou'd flatter you; you are already but too much deluded by your prepossession. GOD forbid that I shou'd yet farther seduce you, by strengthening your prejudice by a base Complaisance for your ridiculous Opinions. You have read much, 'tis true; your Discourse shews it; for it contains a particular Recital of I know not how many Opinions, Facts and Relations: But I find scarce any thing of your own in it. I see there only that you embrace these Notions, without ever having been at the pains to examine, Whether they deserve that you shou'd declare for them. I see that you blindly believe these Facts and Stories, that is, without ever being inform'd (not by Witnesses, for that wou'd be impossible) but, by a judicious Examination, to take them absolutely for Truths. For my part, I own to you, that 'tis impossible for me to believe so easily. An ancient Sage call'd Incredulity, the Nerve of Prudence; and being persuaded that he meant a reasonable Incredulity and not an Incredulity founded on no other Notion than Obstinacy, I acknowledge, that 'tis a part of Prudence to be Circumspect, and that we ought not to be rash in believing. For in short, to believe, is to give one's Assent; that is, if I may so speak, to submit one's Judgment, to abandon one's Knowledge, and to yield one's self up entirely to what one hears said, or what one reads. But tell me sincerely, I entreat you, is it the part of a Rational Man, thus to submit his Judgment, thus to abandon his Knowledge and yield himself up intirely, if there be no evident and incontestible Reasons for his so doing? What I say, will appear to you very strange, not to say extravagant, as far as I can judge by your Conduct; for it seems to me that hitherto, it never once came into your Thoughts to make use of either Evidence or incontestible Reasons, to justify your Credulity. All that is said or written in favour of Superstition, takes place with you as an Article of Faith, so firmly you believe it; and this firm belief has no other foundation than the Confidence you repose on those Writers. Dear Brother, I entreat you to make a greater difference betwixt believing things of this Nature, and Religious Truths. As to the latter, I allow you are not to examine 'em strictly, with an intention to enquire, Whether you have

Reaſon to believe what is affirm'd to you concerning them. Holy, Learned and Great Men have done it before you, and the Church exacts your belief of them. Submit yourſelf in this Caſe, 'tis but your Duty. But yet I wiſh 'twas poſſible for you to prevail on yourſelf, to examine with due Attention, what our very Holy and True Religion directs you to believe concerning Devils; you wou'd then be inform'd of their Fall in the 4th Chapter of *Iſaiah*; of the Envy that they bear to Mankind, in the 3d of *Geneſis*, and the 2d Chapter of the *Wiſdom* of *Solomon*; the Evils which they are permitted to do, by reading the Book of *Job*, that of *Tobit*, and the Relation of the Devils caſt out of the Poſſeſs'd by the Power of Jeſus Chriſt, and the Advice given us by Two great Apoſtles, *Eph.* 6. 11. 2 *Cor.* 11. 14. 1 *Pet.* 5. 8. to warn us againſt the Stratagems of theſe Wicked Spirits. In ſhort, you wou'd find in the Sacred Books a vaſt many Paſſages which wou'd confirm your Faith in this particular; and if you are exempted from this Examination, 'tis becauſe the Truths which the Church requires you to believe, are ſo inconteſtible, and ſo thro'ly eſtabliſh'd, that you run no manner of riſque in believing them. But to believe with regard to ſuperſtitious Practices and Prodigies, whatever is ſaid or written, with the ſame Submiſſion, for no other reaſon than bare hear-ſay, or having read it, is the laſt degree of Weakneſs and Blindneſs, not to ſay Extravagance. 'Tis with regret that I apply the laſt to you; but yet hope you will not take it ill, when you ſhall have read what I am about to ſay, ſince you'll then undoubtedly be forc'd to own, that one cannot be too cautious in believing.

I proceed then thus to begin my Diſcourſe, which I deſign as an Anſwer to yours. Lay aſide, I entreat you, your Prejudices whilſt you look it over; for ſhou'd you read it with them about you, I ſhou'd appear to you very unreaſonable, tho' my Arguments be never ſo juſt: 'Twill be impoſſible for you to approve what you read, becauſe you will be abſolutely reſolv'd to diſlike it. But be it how 'twill, I ſhall begin as follows.

Nothing

Nothing is ſo eaſy as to perſuade the Credulous into a belief of whatever one pleaſes (*a*); eſpecially when what is propos'd to them falls in with their Prejudices; this is very much your Caſe, this is ſo true, that if any body ſhou'd, for inſtance, purely for Diverſion, tell you, that he had ſeen a Devil appear in ſuch a ſhape, and if afterwards touch'd by a ſcruple of Conſcience, for having been guilty of a Lye, ſhou'd return to ſatisfy you that the Story was falſe, you wou'd not believe his laſt Depoſition, but ſtick faſt by the firſt (*b*); becauſe you are reſolv'd at any rate, and whatever is ſaid to the contrary, to believe that Devils appear as often as they are ſaid to do. 'Twou'd then be in vain for this Narrator to proteſt to you, that he had no other Aim than Diverſion; ſince even what he ſaid in Rallery wou'd paſs with you for a ſerious Truth, and you wou'd wrack your Invention to find out Reaſons to convince you of the reallity of it (*c*): You have in your Childiſh Years, heard ſo many ſtories of Devils without its ever ſo much as entring into your Thoughts to doubt of them, that continually keeping up that impreſſion, without ever endeavouing to obliterate and efface it, 'tis not at all ſtrange that it ſtill continues with you; for to the great Misfortune of thoſe tainted with theſe Notions, in their Converſation in the World, they every-where meet a ſort of People, even amongſt thoſe appointed their Tutors, who entertain them with I know not how many Fables of their own Invention, or which after having themſelves receiv'd as Truths, they tranſmit to

(*a*) 'Tis eaſy to perſuade thoſe, who are willing to believe every thing. *Petrarch*, t. 1. *Dialogue* 32.

(*b*) We read in the 9th Chapter of the ſecond Book of *John Chriſtian Frommann de faſcinatione*, p. 432. Edit. *Norimberg.* 1675. That *Hemmingius* a very famous Divine in one of his Prælections cited two barbarous Verſes; and by way of Raillery, added, that they were ſufficient to expel an Ague. One of his Auditors try'd the Experiment on his Footman, and cur'd him; upon which, in a ſhort time the Remedy grew currant, and ſeveral in the ſame Caſe found Benefit by it. *Hemmingius*, after that, thought himſelf oblig'd to declare, that when he ſaid that, he meant nothing beyond Wit and Raillery. And from that time the reputation of this Remedy ſunk. But how many were there yet, who wou'd not ſhrink from the Credit which they had formerly given it?

(*c*) They are perſuaded before conſulting Hiſtory, that there are Months and Numbers annex'd to grand Events; and don't conſult Hiſtory on this Subject ſo much to know whether their Opinion is true, as to find that 'tis ſo. *Several Thoughts concerning Comets*, t. 1. p. 64.

(*d*) General

others as credulous as themſelves. But you'l tell me, not one in a Thouſand doubt the truth of them. How! Becauſe many believe them, are we therefore abſolutely oblig'd to believe them? If I liv'd among'ſt the *Caffres*, *Margajats*, or *Toupinambouls*, wou'd it be a Reaſon why I ſhou'd believe all their Extravagant notions concerning the Deity, Religion, or the effects of Nature, becauſe 'tis the general opinion of the Country *(d)*! Alas! to what ſhou'd we be reduc'd if we were oblig'd to receive as truth what moſt admit to be ſo? As the number of Men who are utterly unable to diſtinguiſh Truth from Falſeſhood, is much larger than that of thoſe clear-ſighted enough to make that diſtinction, Error wou'd arbitrarily reign every where, ſince the ableſt Men wou'd be forc'd to follow the opinions of the Ignorant *(e)*. I ſhou'd indeed give credit to the greateſt Number, if I was certain that thoſe Perſons, of which 'twas Compos'd, were not Slaves to prepoſſeſſion, but ſuch as conſider'd and examin'd with due attention, and were really capable of an exact diſcuſſion and judicious examination.

Let us ſee how the Multitude, on whoſe Authority Men are apt to ſet ſo high a value, generally run into Error. Two, three, or four Perſons of publick Reputation for Learning and Sagacity, ſtart a Notion, or relate a Story; and immediately thoſe who are prepoſſeſs'd in their Favour ſwallow the ſtory or opinion, without any farther Examination even at moſt, than whether thoſe Perſons are the Authors of it. 'Twou'd coſt too much pains to enquire whether theſe Learned Men thought juſtly or told truth [*f*]. It alſo frequently happens that even the broachers of theſe Opinions and Stories, have not any better examin'd them, than

(d) General Tradition, and the unanimous Conſent of Mankind, is no Preſcription againſt Truth; for if it were, we ſhou'd be forc'd to allow of all the *Roman* Superſtitions. *Id.* 1. p. 117.

(e) The Aphoriſm, *Vox Populi, vox Dei*, wou'd juſtify the moſt ridiculous Poſitions, if it ſhou'd obtain. There is not the leaſt ſhadow of Reaſon, ſays *Cicero*, *Tuſcul. Quæſt.* 5. to regrard the Judgment of a multitude of Men, each of which ſeparate, is ſo little capable of comprehending the Queſtion, that his Sentiments are of no value. *Argumentum peſſimi turbæ eſt.*

(f) Unuſquiſque mavult credere, quam judicare. Seneca de vita beata, c. 1.

(g) Moſt

than thoſe who believe them. Thus 'tis, that you give credit to whatever you Read in your Books, without ever endeavouring to diſcover whether their Authors produce any convincing Reaſons to engage us to depend on what they ſay. Conſider all this throughly, for ſuch a reflection is what you ſtand in great need of: you wou'd not be credulous if you wou'd take this Advice; nor had you, I believe, ever been at the pains of Compiling your Diſcourſe; and if my Nephew the Abbot *Doudon*, wou'd to his *Greek* and *Latin* join ſerious reflection when he Reads, and when he Writes, he wou'd as well as you labour to better purpoſe.

Another reaſon, which makes me miſtruſt what is ſaid by theſe people who paſs for ſuch Leared Men, that the Vulgar dare not disbelieve them; is, that we very frequently find them Writing Diſſertations on the manner how ſuch a wonderful Event happen'd, without ever examining whether the Fact it ſelf is really true, as related (*g*); when Men ſee ſuch Authors write Learned and ſerious Pieces, on Facts, they never doubt of the Truth of them, at leaſt unleſs they ſee the contrary with their Eyes; when alſo 'tis

(*g*) Moſt Men run naturally to the Cauſe, and paſs by the Truth of the Fact. *Fontenell's Hiſtory of Oracles*, p. 32.

Phyſicians have taken a great deal of pains to find out the reaſon why no calloſity grows over Fractures in the Scull: You are very idle, ſays *Gallen* to them, *l.* 5. μέθοδ. θεραπ. to aſſign a Reaſon for what never happens! For the Aſſertion, that theſe Fractures don't re-unite and harden, is falſe in Fact.

In the Year 1593. there ran a Report, That the Teeth of a Child of Seven Years of Age, in *Sileſia*, being ſhed, there came one of Gold in the place of one of its great Teeth. *Horſtius*, Phyſic Profeſſor at the Univerſity of *Helmſtadt*, in the Year 1595, wrote a Hiſtory of this Tooth, and affirm'd, that 'twas partly natural, partly miraculous, and ſent by G G D to this Child, to comfort the Chriſtians then afflicted by the *Turks*. Conceive if you can, what Conſolation this Tooth could afford, or what Relation it had to either *Chriſtians* or *Turks*. In the ſame Year, that this Golden Tooth might not want Hiſtorians; *Rulandus* wrote another Relation of it; and two Years after *Ingolſterius* another Learned Man, wrote againſt *Rulandus*'s opinion concerning this Golden Tooth, and *Rulandus* immediately publiſh'd a learned Reply. *Libarius*, another great Man, collected whatever had been ſaid of it, and added his own opinion: So that nothing was wanting to ſo many fine Books, but the truth of the Fact, that the Tooth was really of Gold. But when the Goldſmith came to examine it, he found that the Tooth was only very dexterouſly cover'd with Leaf Gold. But theſe Learned Men wrote their Books firſt, and conſulted the Goldſmith afterwards. *Fontenelles Hiſtory of Oracles*, page 34.

'tis with great difficulty that they reſolve on doing this injury to Learning. I ſhou'd cite you many Inſtances of this Nature, if I was inclin'd to laviſh out what I have alſo learnt by my Reading.

Another Obſervation is, that the Hiſtories of events, and the Diſſertations on the manner how they happen'd, are much more Univerſally ſpread abroad, than what has been ſaid or Written, to prove the falſity and ridiculous folly of them; and thus accordingly Error inſenſibly remains, and Truth vaniſhes. Nothing prevails more eaſily than the belief of what is extraordinary and prodigious, becauſe there are more Weak than Vigorous *Geniuſes*, and the moſt of the latter divert themſelves with bantering the former (*h*), by telling them Stories ſuited to their Taſt, and Inclination for what is aſtoniſhing. With them Prodigies ſupply the place of the beſt reaſons (*i*); They are to them inconteſtable Arguments, and Retrenchments to ſhelter them from contempt, when they are not able (*k*) to comprehend the cauſes of the effects which ſurprize them.

But

(*h*) There hapen'd at *Rome*, ſays, *Titus Liv.* l. 1. *Dec.* 3. and about that City ſeveral Prodigies that Winter, or at leaſt they were reported to have happen'd, and Men, according to cuſtom, are much eaſier induc'd to believe, when once their minds are inclin'd towards ſuperſtition. ——— The more they were believ'd by the ſimple and ſuperſtitious, the more they were publiſh'd. *Quo magis credebant ſimplices ac religioſi homines, eo etiam plura nuntiabantur.*

Claudian *ſays*, *l.* 2. *in Eutrop.* That as ſoon as any Prodigies can but peep out of the Shell, all the remainder croud to the Birth, that they may not looſe their opportunity.

Utque ſemel patuit monſtris iter,
omnia tempus
Nacta ſuum properant naſci.

(*i*) To undeceive Men, wou'd be to gain their diſpleaſure; and this will always paſs for a miracle; and as ſuch, will be carry'd to the moſt remote parts: for of all the Works of God, none but thoſe which are miraculous ſuit the reſt of the People, and effectually prove the power and exiſtence of the Supreme Being. From a grain of putrified Corn, to produce an hundred others, is nothing in compariſon with hanging a Figure in the Air. This Suſpenſion according to them, evidently proves a Deity: but to hang in the Air for ſo many ages, *Saturn*, *Jupiter*, and ſo many other Bodies many times bigger and more ponderous than the Earth; and regulate their Motions, with ſuch certainty, uniformity, and in ſuch juſt proportion to our wants; proves nothing. If they ſee no more than this, and an hundred more of the ſame nature, they die Atheiſts, as if they had ſeen nothing at all. *Phyſical Conjectures on the extraordinary effects of Thunder, by Father* Lamy, *of the Congregation of St.* Maur. *p.* 187, 188.

(*k*) There are few who wou'd willingly appear ignorant of any thing which 'tis naturally poſſible for 'em to know; and thus when any effect occurs

But to touch a little more particularly on thoſe Books, which you pretend we are ſo much oblig'd to give Credit to, that we are not allow'd to doubt of the Truth of their Relations, I mean thoſe Hiſtorians who I wiſh you wou'd much more diſtruſt, than you do, having obſerv'd that nothing more convinces you, than the Narration of a ſurprizing and extraordinary Fact: Whilſt on my part I aſſert, that ſo far ought we to be from blind believing all the Prodigies related by Hiſtorians, that we are not lightly to credit even what they ſay of common and ordinary Facts. When I ſhall be convinc'd that an Author writes without Paſſion, Partiality, or too eaſy Credulity; and that he neglects no means of being perfectly well inform'd of the truth of what he relates, (*l*) I ſhall then have a great regard for his Writings, and think my ſelf oblig'd to give credit to them. But I ſhall be very careful how I receive as infallible Oracles, whatever paſſage I meet with in Books, without any other reaſon, than becauſe I find them there. I will not, for inſtance, believe that there is a Country where the People are dead all the Winter, and revive again as ſoon as ever the Spring begins to appear (*m*); That a certain great General reſtor'd a Man to Life as eaſily as he had kill'd him (*n*); That a Turky-cock ſpoke (*o*), ſo as to be perfectly underſtood by thoſe who pleas'd to hearken to him; that a Statue of *Apollo*, which the Prieſts carry'd on their Shoulders, took its

occurs which is hard to be accounted for, by reaſon that Cauſes are leſs obvious to the Senſes, Men are ſtrongly inclin'd to believe it ſupernatural. To own their Ignorance wou'd put them into too great Confuſion, or wou'd give them too much trouble to engage in a ſearch into theſe Cauſes; 'tis a much ſhorter and ſurer way, as well for their Reputation, as for their own Eaſe, to cry it up at once for a Miracle: By that they free themſelves from many Miſchiefs; and the ſpecious pretext of Religion intermixing with it, they alſo by this Conduct pretend to do GOD great Service, by reſerving to Him the Glory of which others wou'd deprive him. *Id.* p. 136, 137.

(*l*) We argue on what Hiſtorians ſay; but, Were not theſe Hiſtorians either Partial, Credulous, Miſinform'd, or Negligent? We ought to find out One who has been a Spectator of every thing, Unbiaſs'd and Diligent. *Fontenell's Hiſtory of Oracles*, p. 35.

(*m*) *Gaquin*, in his Deſcription of *Moſcovy*, ſays, That in *Lucomoria*, a Province of *Ruſſia*, on the 27th of *November*, the Inhabitants die by reaſon of the extreme Cold, and riſe again on the 24th of *April*.

(*n*) *Pliny* ſays, *l.* 7. That *Alcibiades* rais'd a Man from the Dead with Wine.

(*o*) In the Conſulate of *Caius Lepidus*, and *Quintus Catulus*, a Turky-Cock ſpake in the City of *Galene*. *Learned Incredulity*, p. 100.

its flight into the Air (*p*); That the Chapel of a certain falſe God, on I know not what diſguſt, thought fit to remove, take a ſhort Tour, and then return to the place from whence it came (*q*); That many Perſons whilſt a-ſleep, have ſpoken Languages which they never learn'd (*r*); That *Tripods* have walk'd and travell'd of themſelves (*s*); That if a certain Rock be touch'd never ſo gently, terrible high Wind and Tempeſts will be thereby rais'd (*t*); alſo that as ſoon as one has touch'd certain Stones, 'twill Hail, Rain and Thunder (*u*); That the ſame will happen, if one draws Water with an Ox's Horn out of a certain Spring (*x*); That if the Statue of *Bacchus* had not been faſt bound, 'twou'd have run away (*y*), ſo as never to be caught again; that another Statue made a Sign with its Head, to ſhew that 'twas not pleas'd with the place where it was, and deſir'd the People to oblige it ſo far, as to remove it (*z*); That another alſo burſt out into Laughter (*a*), without any Body's

(*p*) *Lucian* in his Treatiſe of the *Syrian Goddeſs*, ſays, That he ſaw an *Apollo*, who being carry'd on the Shoulders of his Prieſts, thought fit to leave them, and take a turn into the Air: And that in the Eyes of ſuch a Man as *Lucian*, is conſiderable. *Fontenell's Hiſtory of Oracles*, p. 212.

(*q*) *Euſebius*, in his ſecond Book of *Evangelical Preparation*, relates on the Credit of *Diodorus*, That a Chapel of *Jupiter* was carry'd on the *Nile*.

(*r*) One *Lefevre*, who liv'd at *Roüen*, ſpoke all Languages in his ſleep, tho' he had not learn'd them. *M. L. V.* t. II. p. 2. *&c.*

Pomponatius ſays, *lib. De Incant.* That a certain Cobler's Wife at *Mantua*, was cur'd of a Melancholy Diſtemper, which made her ſpeak ſeveral Languages. The ſame has been reported of one of *Henry* the Second's Pages.

(*s*) The *Tripods* conſecrated to *Vulcan*, mov'd and walk'd of themſelves. *Le Loyer*, p. 56.

(*t*) Near *Corena* in *Libya*, was a Rock dedicated to the South-Wind, which if touch'd by a Man, there inſtantly aroſe a high Wind, which roll'd and turn'd up the Sand into mountainous Heaps, *Id.* p. 55.

(*u*) In the Diſtrict of *Cominge* in *Languedoc*, is a Hill where are ſeveral Stones heap'd up in the form of a Tomb, which if but barely touch'd with the Fingers, it immediately Thunders, Hails and Rains. *Id. ib.*

[*x*] *James de Vitry*, a Frenchman, *in Hiſtoria Orientali & Occidentali*, *Silveſter Giraldus in Topograph. Iberniæ.* c. 9. ſay that there is a Fountain in *Bretagne* of that nature, that if ſome of its water was drawn out with an Ox horn, and ſprinkled upon a Stone which is near it, 'twou'd immediately thunder and rain. I have formerly very much frequented the Towns of *Bretagne*, but never cou'd find any Body who affirm'd they ever ſaw any ſuch thing there, ſays *Le Loyer*, p. 55.

[*y*] The Inhabitants of *Chio* bound their Idol of *Bacchus* with Iron-chains for fear it ſhou'd go aſtray and abſent it ſelf from them. *Id.* 56.

[*z*] *Titus Liv Dec.* 1, l. 5. *Julius Obſequens*, and others tells us, that the Image of *Juno*, being ask'd by a Souldier whether ſhe pleas'd to be tranſported from the Temple of *Veji* where ſhe was, to *Rome*, made a ſign with her head to expreſs her Conſent.

[*a*] The

dy's being able to gueſs why it was ſo merry; that a fourth after having walk'd and ſung for a long time bath'd itſelf (*b*); That on the Death of a certain Man, a Fig-tree, which ſeem'd to be touch'd with a reciprocal Affection for him, ſplit itſelf (*c*), probably with Grief.

How many more Prodigies might I recite here, which we ſhou'd not raſhly believe, and which the Populace yet believe to be ſo true, that they dare not once doubt of them! To ſee to what Exceſſes on this Account Hiſtorians, Naturaliſts and Travellers have run into, you need only read *The Adventures of Mital*; where both this Aſſurance in broaching of Lies, and the eaſineſs with which they are ſwallow'd for Truths, is handſomly railly'd.

Another Reaſon which promotes the currency of a prodigious number of Fables, is, the blind Confidence we have in the Ancients, in whoſe Works they are. Let us keep up a Reſpect for Antiquity, I am not againſt that, Cuſtom requires it; but for Belief, more than Cuſtom is requiſite to engage us to it. There muſt be Proofs; and thoſe the Ancients don't always furniſh us with. They related, as the Moderns have done, they reported Hear-ſays, and publiſh'd aſtoniſhing Stories, that, thus rendering their Works the more agreeable, they might be read with greater Pleaſure (*d*), or they themſelves frequently believ'd without thro'ly examining, Whether they had Reaſon for it. But yet, to the great prejudice of Truth, and thoſe who are prepoſſeſs'd in their favour, the bare Authority of theſe venerable Ancients, takes place of all Reaſon (*e*). But then you'll ſay, Several ſay the ſame thing. It may be anſwer'd, That theſe ſeveral have ſucceſſively copy'd one another. If ſo;

[*a*] The Emperour *Caligula* having commanded, that the Image of *Jupiter*, erected in the Province of *Elis* in the *Peloponneſus*, ſhou'd be remov'd to *Rome*; as the Architects were applying their Engines, to get it out of its place, this Idol, ſays *Suetonius in vita Caligula*, burſt out into ſuch a laughter, that they all ran away terribly affrighten'd.

[*b*] The Statue of *Pelichus* deſcended, ſays *Lucian*, in the Night, from its Pedeſtial, walk'd about the Houſe, bath'd, ſang, and diverted its ſelf.

[*c*] *John Tzetzes, Hiſtoriar. Chiliad.* 4. Tells us, that on the Death of a certain Chancellor to the Emperor, the Leaves of a Fig-tree, of which he was extreme fond, fell, it continu'd dry, and on the next day ſplit in two.

[*d*] Moſt Hiſtorians are ſo very fond of relating all the Miracles and Viſions, which the credulity of the People has encourag'd, that 'twou'd be very imprudent to believe all that they ſay of this kind. *Thoughts on the Comet* t. 1. p. 7.

[*e*] Whatever the Ancients have ſaid, whether right or wrong, we are apt to repeat with a good grace; and what they never cou'd prove by good Argu-

so; if the first wrote what was false, judge you, what we ought to think of the Relations (*f*) of those who follow'd and imitated them? But Witnesses are cited: But how many are there who pretend to be Witnesses, tho' they know they have not seen the Facts; or who think they have, when they really have not (*g*)? We have daily Examples of these false Witnesses. How many Stories are there told, which seem to be authentically attested? yet when we search to the bottom of 'em, we discover 'em to be false, and consequently, these Witnesses Lyars. But there being few at the pains of a thorough Examination, Stories pass from Age to Age, and the Truth of them is not doubted.

Methinks, I have now said enough of too easy Incredulity, and the Cautions which we ought to take before we believe. Let us then at present be a little particular on the Subject of Devils; for 'tis particularly of these Evil Spirits, that your Discourse treats.

Arguments, sufficiently supports its self by their Authority only. *Fontenelle's History of Oracles.* p. 10.

Ut autoritatem videlicet sumat ab homine, quæ non h[illegible] ex veritate, Quintil. Declam. I[illegible]banii &c.

[*f*] We are not [illegible]nsist on the multitude of Witnesses and Testimonies; because frequently one Author copies another, without any discussion. *World bewitch'd*, t. 4. p. 237.

[*g*] *Pliny* says, That there is no lye so gross as to be distitute of Witnesses.

CHAP. IV.

A Continuation of Noncrede's *Discourse of Devils.*

THE Common People attribute to Devils, a prodigious Number of Facts, which undoubtedly they wou'd not ascribe to them, if they were better acquainted with the Power of Nature; if they were more on their guard against fraudulent Tricks and Delusions; and if those entrusted with their Education, had not in their youngest Years began with telling them a thousand Stories, which have made such strong Impressions, that not only the Ignoran', but also the Learned afterwards retain and improve them. The Nurses, Grandmothers and Friends, fill Childrens Ears with nothing so much as the Stories or Threats of the Apparitions of Devils, to silence them, when they importune them with their Cries, or, which is common in Children, ob-

obstinately refuse to do what they are commanded. Such beginnings are almost always the Source of our Errors, as also of our Prejudices, and our false Reasonings (*a*).

I agree with you, That GOD may permit the Devils to do good or evil to Men: But I cannot so easily grant, that they are really the Authors of all the Mischiefs with which they are charg'd; the Actors of all the Comical Parts, which they are represented to play (*b*), or Possessors of the great Powers, which 'tis pretended they have; when I consider that since the Coming of their and our God into the World, He has destroy'd their Empire, and in a sort

(*a*) The first prejudices of Men, are of equal date with their knowledge; and even begin with their most tender Years two ways. When either to quiet them, or cure their peevishness, they are verbally threatned with a *Hobgoblin*, or really affrighted by some extraordinary noise, the presentation of some very unusual Objects. Experience has long since inform'd us, that the first impressions sink and penetrate so deep, that they cannot without great difficulty be defac'd. When Children are a little grown, play in the Streets, and begin to prate with their Neighbours, they every minute hear them pronounce the name of the Devil, which falls in as a sort of an Ornament to the Discourse. They hear Fables told as Stories; they are entertain'd with a Thousand Narratives of Specters, Phantoms and Conjurations. Even their Relations, and some of their Masters, by a mistake, never enough to be deplor'd, never reprehend or chide their Children in their Houses, their Scholars in their Schools, or their Apprentices in their Shops, without the Devils name entring into their reproaches, and making use of it to reinforce their correction. When Boys are sent to School, they read scarce any thing in the Greek and Roman Authors, besides what relates to Dæmons and their performances, as represented by the Heathens; *Pluto*, *Vulcan*, *Proserpine*, &c. All the Ethnic Writers mention the efficacious power of Dreams, Apparitions, and Specters arising out of Subterraneous Caverns, or descending from more elevated places, as the Air, &c. *World bewitch'd*, t. 1. p. 363, &c.

We believe several things concerning the Devil, because we have imbib'd those Opinions in our Youth; and being prepossess'd of the truth of our Notions, we are strongly inclin'd to strain our Reason, and several passages of Scripture on that side, and to imagine, that that inclination results from the guidance of Reason and Holy Scripture: besides which we receive the first interpretations and commentaries on the Scripture, from the ancient prepossess'd Doctors. *Id.* t. 1. Ab. 1. Book.

If we believe such great and wonderful things of the Devil, 'tis not because they are contain'd in Holy Scripture: We have not patience enough to consult them before we form our Judgment; but on the contrary are prepossess'd with a notion, that they must be so explain'd and understood as to fall in with our Opinion; because there are in them some expressions which seem to favour the common Sentiment of almost all Mankind in general, concerning the Devil. *Id.* t. 1. p. 363.

(*b*) 'Tis believ'd that God daily permits this infernal Dog to break his Chain for every trifle; to play a thousand insignificant pranks here below on Earth, that is to say, to remove a Pot or Glass out of its place without any Hand touching it; to clap hard down and make a noise with the lid of a Beer or Wine Pot; to nail up a Case as well as the best Carpenter cou'd, without any body's appearing to have done it; to roul a Bowl in a Garret with great violence;

to

ſort ſhut them up in Dungeons, there to ſuffer the Eternal Torments due to their Crimes; and from whence 'tis certain that they can never eſcape, without Providence, for Reaſons which we cannot penetrate, ſhou'd pleaſe to give them their liberty to do Miſchief to Men (*c*). 'Tis alſo affirm'd, that thoſe Oracles, which were their Organs, ceas'd as ſoon as GOD had overthrown theſe Evil Spirits, and that we have as much reaſon to divert ourſelves with (*d*), as to fear them.

'Tis eaſy to ſay, that the Devil does this, or that thing; but thoſe who aver it, don't convince us of the poſſibility of his doing either the one or the other (*e*). But yet I dare not abſolutely deſpair of their Demonſtrating it, becauſe I don't comprehend it; but wou'd be glad, that they who give us ſo many Inſtances of his Power, Dexterity, Ability (*f*) and of his Intrigues, wou'd prove the probability of his Performances, at the ſame time that they relate them. If you, Brother, know the Reaſons which will anſwer that End, I entreat you to impart them, that at leaſt I may not believe without knowing why. The

to ſtand Centinel at a Gate, or corner of a Street, without ſaying or doing any thing; to empty the Shop of one of the undertakers for Burials, *&c.* And all this to humour ſome wretched ſilly Old Woman, *&c.* *Id.* t. 2. p. 600, 601.

(*c*) Learn of the Wiſe Men, not to allow any Natural Powers to Dæmons, ſince the fatal Stone has ſhut them up in the Bottomleſs Pit. *Count Gabalis.* p. 102.

O God! Will Men never know, that ever ſince the beginning of time, thou haſt made thy Enemys, thy Foot-ſtool: and that thou keepeſt the Devils impriſon'd in Clouds of Darkneſs, in the Bowels of the Earth? *Id.* p. 49.

And I ſaw an Angel come down from Heaven, having the Key of the Bottomleſs Pit, and a great Chain in his Hand. And he laid hold on the Dragon that Old Serpent, which is the Devil and Satan, and bound him a thouſand Years. *Revelations* chap. 20. v. 1, 2.

[*d*] That Leviathan which thou haſt made to play therein, *Pſal.* 104. verſe 26.

[*e*] No Spirit acts otherwiſe than by its own will, and its will conſiſts in nothing but its bare thought. But tell me then how your own Spirit, that is your Soul, does the leaſt thing to your Body, if it be true that this is done by thought. If 'tis your will, your Foot and your Hand move, and that in ſuch manner as you wou'd have them; but try the ſame on another Body which is not yours, without the interpoſition of your own. Try a little only by thought to make a Body, or the reſemblance or ſhade of any one in any place whatever here on Earth, or in the Air. How then ſhou'd the Devil do this, who has no Body of his own? *World bewitch'd.* t. 2. p. 603.

[*f*] Shall we believe that the Great Judge of the Univerſe, after releaſing out of Priſon this accurſed Enemy of Mankind, ſhou'd beſide grant whatever he asks, ſo far as to do nothing leſs than Miracles whenever he pleaſes, creating every moment ſomething anew, and continuing ſeveral follies not fit to be mention'd, all which he alſo abuſes to the diſhonour of the Creator and his deareſt Creatures? *World bewitch'd.* t. 2. p. 603

(*g*) Such

The Dæmonographers extend the Power of the Devil to Futurity; they make him foresee future Events: On hearing them talk, one wou'd be apt to conclude, that scarce any thing is hidden from him. I wish then, that they wou'd satisfy me, Why GOD, to whom he is an irreconcileable Enemy, shou'd please to inform him, what is to happen to Men, whilst He refuses them that Knowledge? Is it only to please that Evil Spirit? or, is it for the Benefit of Mankind? If for the sole Satisfaction of the Devil, he then has some Pleasure, and is not perfectly Miserable, since GOD is pleas'd to allow him this Satisfaction. If 'tis for the Good of Mankind, will they not on seeing in him so much Goodness and Power, be in danger of being tempted to repose their trust in him? Do you carry these Reflections beyond what I have done; for I don't extend them near so far as they will bear.

How am I puzzled when I am told, That GOD permits the Devil to do Wonders and Miracles, to tempt and endeavour to seduce Men! Alas! Are not Miracles too much for 'em, considering that they are already so strongly bent to Evil and to deceive themselves? 'Tis this wretched Inclination, which we ought to fear more than the Devils (*g*); 'tis that which tempts us most strongly, and most easily makes us fall. 'Tis the most dangerous Enemy which we have, because it never leaves us, nor can we free ourselves from its Attacks without making War with ourselves: These are Conflicts, much the more difficult to be ingag'd in and maintain'd, by reason we are fond of, and pleas'd with this Inclination, and cannot rid ourselves of it, without extreme Violence. Don't let us then accuse the Devil of all

(*g*) Such Pains what need the Devil take,
Why does he all this mischief make?
As oft as Matters happen ill,
'Tis he we cry's the Author still.
And from our selves to throw the shame
Whate're we do he bears the Blame.
The Foe whom most we ought to fear
Is one who is to self most Dear;
He hurts us most who's most carest,
And whom we Lodge within our Breast.
To Him, do what he will, we're Kind
And fain with Him no Fault wou'd find.
When any wicked Thing falls out
The Devil's Doing 'tis, no Doubt.
Whatere is done, whatere is said
From our own Doors at his is Laid:
By which his Credit is Confest,
And he, We think, can bear it best.
From Care and Pain he makes us fly
He puts us on the search of Joy.
'Tis He does all our Actions move,
And Leads us still to what we Love.
The Vengefull Heart, and Railing Tongue
Are His, we ne're are in the wrong.

'Tis

all the Evil that we commit; there is a sort of Pride in this Accusation, which hints that we are not so corrupt as we really are; and 'tis so much the more dangerous to render others responsible for what we do; because we may thereby persuade ourselves, that 'tis impossible for us not to commit the same Sins again.

I wou'd also be glad to be inform'd how the Devil comes to know that we think on this Thing, or have that Design (*h*). I want, I own, to have these Difficulties explain'd, before I believe as firmly as you do; and in my Opinion, you ought not to take it ill, that I am so very cautious, when the Question turns on my believing what I read and hear reported. If you will provide me with Reasons which I ought absolutely to allow to be as judicious and convincing as good Sense exacts; you shall then see me as much a Believer as yourself, and perhaps more so, because I shall believe with Reason. I have so many times observ'd that those who are prepossess'd in favour of all that they have been told of the Delusions, Frauds and Tricks of Devils, ascribe to them Intrigues, Stratagems and Dexterities (*i*), which these Evil Spirits never dreamt of, that I continually mistrust all the Stories which they tell me.

'Tis

'Tis by his Influence that the Plain
So often's cover'd with the Slain,
From Him arise the Cruel Woes
Man Suffers from their Bloody Foes.
He fires the Hoary Miser's Lust,
And feeds him while his Treasures rust.
The Cheat, who deals in Fraud pretends
The Guilt's the False Malicious Fiends.
The Saint when he gives way to Sin,
Imputes it to the Foe within.
Be our Offences what they will,
He's Author, or Accomplice still.
Let's leave him as he is, for why
Shou'd we suppose him always by?
That he alone moves our Machine,
And acts in all our Ways unseen.
All say, when guilty of a Crime,
We ne'er had done it but for Him.
Yet judging rightly of the matter,
Ourselves we find we do but flatter.
He's not the Doer of the Ill,
He only leaves us to our Will:
'Tis that which guides us and delights,
And if the Devil to Sin excites,
'Tis we alone that do the Evil;
For each Man's to himself a Devil.

The New Mercury of Trerch May *and* April 1708.

(*h*) God only knows the Thoughts. For what Man knoweth the things of a Man, save the Spirit of Man which is in him, 1 *Cor.* ii. 11. That is, the Soul itself knows what it thinks. One Man cannot know the thoughts of another: much less can the Devil know them, because his nature does not approach so near as that of one man to another, who is of the same Species.

(*i*) *Cardan* in his eighteenth Book *de Subtilitate* tells us, that a certain Prince's Counseller, one Night walking alone on a Path on the side of a River, and not knowing where the shallow part was; cry'd out, *Ho!* And also immediately heard the same sound on the other side of the Water, and perswading himself that 'twas a Man who answer'd him, he ask'd him in Italian, the Language of the Country, *Onde devo passar?* Where must I pass? And the Eccho resounded *passar*, that is, pass you. On which he ask'd *qui?* That is here? And the Eccho returning the same in answer, he found it to be a Whirl-pit, where the perpetual circulation of the Water made a

great

'Tis for the very same Reason, that I don't easily give way to all that is related concerning Persons who pretend to be Possess'd. How many Cheats have been discover'd amongst those pretended Possessions (*k*)! It has also been obserr'd

great noise; which having affrighted him, he again cry'd out *dove passar qui*? ought I to come over here? The Echo answer'd *passar qui*; pass over here: but yet by reason of the Night, and the great noise of the Water, he went back, and thought it a design of the Devil to murther him, which he related to *Cardan*.

A certain Minister bought a Horse, and mounted him in order to return home. This new Rider observing himself to be star'd at by all the Peasants of the Places thro' which he rode, over-heard one saying to the other, that the Horse had no fault but the Glanders, (and *Druse* or *Droes* being a word which in *German* signifies the Devil, as well as the Glanders) Ah says another but he has it with a vengence. This Man imagining that the Word *Droes* which they make use of to express this disease, signify'd the Devil, perswaded himself that his Horse was possess'd by that Evil Spirit; which put him into a terrible fright, especially at Night when he found himself in a deep Road, the passage of which was interrupted by cross Canals, on the edges of which he was oblig'd to ride, and consequently fear'd his Horse shou'd throw him into them: But yet he got safe home without the least mischief. But if any thing had happen'd to him, he wou'd infallibly have believ'd that the Devil, or some Conjurer had plaid him this Trick. *World bewitch'd*, t. 4. p. 10.

A certain Family thought they heard a Spirit in the House, but the noise soon appear'd to be only that of a neighbouring Baker bolting his Meal. *Ibid.* p. 86.

(*k*) The Dæmoniacs at *Rome*, says *Lewis Guyon in his various Lections*, l. 2. l. 3. c. 9. p. 485. run thro' the Streets almost stark naked in a very filthy manner, uttering such horrible cryes, that they were thought to have been possess'd. These were a sort of loose Debauch'd Women, which shou'd thro' the Streets, and design'd to live idle; and to encourage them, they were told that if they would yield to be Baptiz'd, they shou'd be doubly rewarded; they were accordingly Baptiz'd. Some Courtiers out of a design to get Mony by these Women, engag'd them to act a mad part, and to charge the Jews with having possess'd them with Evil Spirits: all which was design'd in hopes of thereby confiscating the Effects and Estates of the Jews: but the Fraud was detected.

Do but vary the common stile with these Dæmoniacs, and they know not what you mean; Pronounce with a loud and harsh voice a few indifferent words, and they tremble; because they conclude from the tone of the voice, that they are terrible. They will do nothing in the presence of Learned Men, because they say they are incredulous, *&c.* They tremble, *&c.* How many People do the same without being possess'd! *Cæ.*

A young Wench pretended to be possess'd in the reign of *Henry* the III. But the Bishop of *Amiens* discover'd the cheat, by causing her to be exorcis'd by a Laic dress'd in Priests Vestments, who read *Tully*'s Epistles, on which she tormented her self as much as if he had been a real Priest, and had read the Sacred Book. *Peter Pigray's Chirurgery*, l. 7. c. 10.

Merescot, a celebrated Physician, who was deputed by the Faculty of Divinity, to examine that pretended Dæmoniac *Martha Brossier*, who did so many Miracles; in his own words gives us what may serve for a general Answer, in all cases of the like nature; *A natura multa, plura ficta, a Dæmone nulla*; that is, that the constitution of *Martha Brossier*, which was apparently very melancholy and hypocondriac, contributed very much to her Enthusiastic Fits; that she feign'd yet more, and that the Devil had no share in the whole. *Dissertation on the Adventure which happen'd at St. Maur*, p. 17.

Many

obſerv'd amongſt thoſe who undertake to caſt Devils out of the Bodies of Dæmoniacs, that there have been ſome who thro' Weakneſs or Ignorance, believ'd they were poſſeſs'd, or only ſeem'd to belive ſo out of Intereſt, Human Conſiderations, by Inſtigation, or other Motives which Diſcretion obliges me to paſs over in ſilence, leſt I ſhou'd be thought to confound the honeſt Exorciſts with thoſe whoſe only Aim is to ſeduce the Spectators, and who deſerve to be rally'd as pleaſantly (in a different manner purſuant to their ſeveral Intentions) as one of that Profeſſion was formerly by *Lucian* (*l*).

Take a good Handfull of Rods, ſaid an Author of the laſt Century, and ſoundly Laſh thoſe Dæmoniacs. The Remedy is indeed violent and extraordinary; but I believe wou'd cure moſt of the Poſſeſs'd, if, as we have reaſon to believe, there are ſeveral who only fancy they are Tormented, or feign to be ſo, that they may be talk'd of, or ſometimes to Miſchief others, and frequently to Advantage themſelves in ſome manner.

But I quit this Subject to come to your Diſcourſe, on which I ſhall make ſome compendious Remarks: Compendious, I ſay, becauſe I don't think it proper to enlarge them; you need only joyn them with ſeveral things which I have already ſaid in this Paper, and they will prove as extenſive as is neceſſary.

1. I allow, That my Nephew the Abbot *Doudon*, has ſucceſsfully run thro' the Courſe of his Studies; that he has been the foremoſt of all his Claſſes, that he has been almoſt always Emperor, and frequently Dictator; and that when he left the College, he was loaden with the uſual Honorary Preſents there made. But I don't therefore think myſelf oblig'd to ſubmit to whatever he pleaſes to ſay concerning Devils, and ſwallow very Supſpitious Stories for Truths, becauſe they drop'd from his Mouth, or his Pen.

2. 'Tis

Many Women are poſſeſs'd, but very few Men; becauſe the former are more credulous, more inconſtant, and become more ſurprizing by their grimaces, diſtortions, and Latin words, which are thought out of their power. If the Impoſture is diſcover'd, they are excus'd by Fits of the Mother and Weakneſs.

Tho' the Devil is very much addicted to Calumny, yet the poſſeſs'd don't Calumniate, but ſpare one another; for otherwiſe ſome one might diſcover the Secret. *Id.*

(*l*) *Lucian* tells us he knew an Exorciſt in *Paleſtine*, who by his Exorciſms was able to caſt out Devils, 'tis on him that the Epigram in l. 11 *Epigr. Græcorum* was made,

A Conjurer with a Mouth obſcene
Will clear you of a Spright unclean.
Away he drives him, yet the Spell
In the Words lies not, but the Smell.

2. 'Tis true that the Rabbins boldly aſſert many things; but their Aſſurance does not in the leaſt impoſe on me. They have invented too many ridiculous Follies, contradictory to good Senſe and Truth, for me to regulate my Belief by what they ſay; and that like you, I ſhou'd be afraid of giving them the Lye, becauſe they decide with Aſſurance, and broach things extraordinary and amuſing. I will, if you pleaſe, admire thoſe things which are admirable; but ſhall never allow them to be abſolutely credible, before I have thoroughly examin'd them, without any regard to the Impudence of thoſe who utter them.

3. You are inclin'd to believe, at leaſt it ſeems to me that you are, that the Devils are compos'd of the four Elements; becauſe ſome Philoſophers aſſert it. But a much greater Number maintain the contrary Opinion; Reaſon and Religion make them Spiritual Beings: Shou'd I then abandon both Reaſon and Religion, to come over to your Philoſophers? You conclude that the Devils have a great Power over the Elements, becauſe they are compos'd of them. You and I then, who are alſo compos'd of them, muſt have as much Power as they.

4. To prove that the Devils may enter and inſinuate themſelves everywhere, you repreſent them with extreme ſubtile Bodies; which you wou'd prove much better if you ſaid, that they were Spirits, as they are.

5. You aſſert, becauſe you have read it, that the Souls of the Wicked become Devils: I ſhou'd be of your Opinion, if you wou'd ſay, that they Suffer as Devils do, and that they have the Malignity of Devils. To argue juſtly, this is what you ought to mean by your Diaboliſation; and 'tis thus this Change is to be taken.

6. The Good Devils, and the White Devils, are both purely imaginary. The *Africans*, who are Black, repreſent them White, becauſe that Colour ſeems naſty, hideous, and horrible in their Eyes.

7. Nothing is ſo comical as to fancy, that by Aſpiration one draws Devils into ones Body. I ſhou'd very much grudge the ſpending even one Moment to ſhew the Ridiculouſneſs of this Opinion, which rather deſerves a Hiſs than a ſerious Anſwer.

8. To undertake to compute the Number of Devils, is the moſt raſh and impertinent Project that cou'd ever enter any Man's Thoughts. Will you tell me exactly what Method *John Wier* took to know them all, and to reckon up above

ſeven Millions of 'em? But in the Humour which I take you to be, you are too much in haſte to believe, to allow your ſelf time for any ſuch Enquiries.

9. The Air, Fire, Earth, and Water, muſt be endued with a great ſhare of Knowledge, to be able to diſcover the Devils, when they are amongſt them, and muſt alſo be very peeviſh to kick them about as you tell us. The Influences of the Stars, which no doubt participate in ſome meaſure of the Elements, muſt alſo be very ignorant, or very patient, to ſuffer the Devils to intermix with them. You will ſay I rally, as indeed I do; for the Subject deſerves it.

10. What Methods do the Stars take to hinder the Devils aſcending into the Heavens? Is it by the Force of the Rays which they dart? Or is it by changing their Places, and crowding together to bar up the Paſſage? If ſo, when a Devil has a Mind to aſcend, there are undoubtedly very ſtrange Motions amongſt the Cœleſtial Bodies! Certainly the Aſtrologers know nothing of them.

11. You will have me read all your Books with Reſpect, and repoſe a Confidence in them. As for the Reſpect, I'll grant it, if you deſire it abſolutely; for I perſwade my ſelf that 'twill not be of any Conſequence, with regard to Reaſon and Truth. But as for a Confidence in them, I ſhall never yield it any farther than I ſhall be convinc'd, that in allowing it, I ſhall not riſque the Intereſts of that Truth and Reaſon; as I have ſeveral times told you in this Diſcourſe, and I repeat it here, to ſerve as a general Anſwer to the whole Collection of Apparitions of Devils in yours.

12. Probably if the Devils wait a favourable Wind to form their Bodies, as you ſay, 'tis in order to manage the Air which they employ to that purpoſe, more at their Eaſe: From this it muſt be infer'd, that the Body being form'd, if contrary Wind blows, the aerial Body is gone. According to this Principle, there are no ſuch things as Apparitions of Devils in high Winds. Wherefore thoſe that tell us the Devils intermix with Storms and Tempeſts, are great Lyars.

13. All the whimſical Shapes which, according to you, Devils aſſume to come hither, to appear to Men, extremely divert me by the Repreſentation which I make to my ſelf of them; which I fancy to be painted on a Picture. Thus the Painters have pleas'd themſelves with repreſenting the Temptations of one of the (a) holieſt *Anchorites* who was thus tormented by the Devils.

14. I

(a) Saint *Anthony*.

14. I am ſurpriz'd to hear you tell me, that 'twou'd be unjuſt to perſwade you to change your Opinion, after having been confirm'd in it ſo many Years, which you have ſpent in reading the Books in which 'tis contain'd, and from whence you had it. Is it then reaſonable, becauſe you have long been in an Error, to infer that you ought to continue in it? How plainly does this diſcover the real Effects of Prepoſſeſſion?

15. I am not leſs ſurpriz'd, to find you affirm that you cannot perſwade your ſelf, that 'twill be poſſible for me to alledge any Reaſons of ſufficient Strength to prove that your Credulity is ill grounded, and that becauſe I am not yet an Author, nor have ever Printed any of my Works. It does not always happen, that thoſe who write Books, think the juſteſt, argue the beſt, make the moſt exact Searches after Truth, or follow it the cloſeſt when they have found it. The chief Aim of ſeveral Authors in the Books which they publiſh, is either to make others talk of them at any rate, to amuſe and divert, or to get their Living; by reaſon they are incapable of any other Employment. They are not much concern'd what Pains they take, nor very ſollicitous whether they ſpeak Truth or not; and there being a great many Readers of your Taſte, ſeveral of them have ſucceeded in their Deſigns to that degree, that they themſelves have been ſurpriz'd at it.

16. The Devil is violently bent to Wickedneſs; for which Reaſon he chuſes rather to debauch a marry'd Woman than a Virgin; therefore alſo the Stories of Dæmonographers concerning *Incubuſes* and *Succubuſes*, are true. This you argue: but even the moſt wicked Proficient in Logick, muſt detect the Falſity of this Reaſoning. The beſt which you have ſaid on this Subject is, that to avoid offending Modeſty, you wou'd not ſay much of it; and, for the ſame Reaſon, I am very cautious how I ſpeak of it; tho' in order to diſabuſe you with regard to a great many things which you have mention'd. 'Tis to take into Filth, which ought not to be ſtirr'd. 'Twere to be wiſh'd that the Authors of your Books had been endu'd with more Diſcretion than they ſhew when they treat of ſuch Obſcenities.

17. With the more particular Circumſtances Stories are attended, the ſtronger Evidence they carry with them, ſay you: To which I anſwer, That theſe Circumſtances are frequently the Lures to draw Men into Credulity. Theſe Storymongers generally reſemble a ſort of Accomptants, who, notwithſtanding that they ſwell up their Charges, and augment 'em unjuſtly,

juſtly, yet affect to give them an Air of ſcrupulous Exactneſs, by adding to ſeveral Millions of Livres, a few odd Sols and Deniers.

18. How very good-natur'd are you, when you carry your Scruples ſo far, as to think it the higheſt pitch of Ingratitude with regard to thoſe who have been at the pains to collect and impart to us ſo many Narrations of Diabolical Practices, to pay them with Incredulity! Thus to ſacrifice the Intereſts of Truth, is to ſtrain Gratitude to a Fault.

19. Your beneficent wanton Spirits, are very much oblig'd to you for your Endeavours to make them paſs for good-natur'd Devils; for hitherto it has been the conſtant Opinion, that the Devils thought of nothing but evil.

I ſhall here end my Remarks on your Diſcourſe; and if I wou'd have run through all its Articles, I might have much enlarg'd them: But that being ſcarce feiſible without deſcending to Particulars, by which I ſhou'd diſcover many Follies, which might incenſe you againſt me, I chuſe rather to entreat you to reflect ſeriouſly on ſome general Principles which I have laid down, to the end that Men may read to Advantage, and not believe too eaſily. If ever you come to be cautious in what you believe, you will be the firſt who will laugh at your ſelf for having, as you have, taken a thouſand Fables for Truths.

CHAP. V.

The extravagant Conceits of Monſieur Ouſle, *who perſwaded himſelf, that he was haunted by Devils wherever he went, and that they appear'd to him in the Shapes of Dogs, Hogs, Flies, and Butterflies.*

MOnſieur *Ouſle* having receiv'd *Noncrede*'s Diſcourſe, immediately ſent for the Abbot *Doudon*, the Confident of his ſuperſtitious Practices, to communicate it to him. They read it together: But alas! with what Airs of Contempt and Scorn did they peruſe it? At each Article, they ſhrugg'd up their Shoulders, to ſhew their little Regard for this Piece, and their Averſion to yield to the judicious Sentiments there laid before

before them; and no body being by, to ask them the Reaſons of their Contempt and Indignation, (to which Queſtion they wou'd not certainly have been able to have return'd a reaſonable Anſwer,) they condemn'd the whole, without Reſtriction, and at the ſame time without knowing why; applauding their tenacious Adherence to their Opinions, and mutually promiſing never to forſake them; they then parted, with this excellent Reſolution; each of them retaining his former Prejudices.

But Monſieur *Ouſle*, whoſe Head had for ſeveral Days been fill'd with Devils, and Diabolical Practices, as well by what he had read before he ſet about compiling his Diſcourſe, as by his Application in compoſing it, and the Converſation he had been engag'd in, on reading his Brother's Paper; fell into whimſical Conceits, which drew him into many verbal and actual Extravagancies. He began to fancy that the Devils purſu'd him everywhere; that they appear'd to him in I know not how many different Shapes; that is, thoſe of which he had met with Inſtances in his Books: for his Folly (forgive me that Expreſſion, how harſh ſoever, for I believe I do him no Wrong in applying it to him; what I have hitherto related, and what I ſhall relate, muſt make any one own, that with regard to Superſtition and Credulity, he might juſtly be accounted a downright Fool,) his Folly, I ſay, took its Source from his Reading, and ran continually in the ſame Channel, without ever ſtraggling. If he took a Fable for a true Story, 'twas becauſe he had read ſomething like it, which encourag'd his believing it, and was continually back'd by his Prepoſſeſſion: For 'twas to no purpoſe, as we have juſt now ſeen, that he met with any Arguments in his Book, of ſufficient Force to have undeceiv'd him: He always remain'd ſo firm to what he had at firſt believ'd, that whatever contradicted him, paſs'd in his Opinion for falſe, ridiculous, and inſupportable. So that conſidering this, we are not to be ſurpris'd that *Noncrede*'s Diſcourſe ſeem'd to him a wretched Performance, and unworthy his Approbation.

To return then to this deſpicable Viſionary, whom I proceed to repreſent as he was whilſt he imagin'd himſelf poſſeſſed by Devils, as alſo what he did, and ſaid, during theſe ſtrange Imaginations. The Reader will doubtleſs be aſtoniſh'd at the Recital of this Man's Extravagancies, and perhaps will ſcarce be able to prevail on himſelf to believe 'em; ſo extreme ridiculous will they appear. I ſhall not offer any Proteſtations or Oaths; nor ſhall I cite any Evidences to

prove the Truth of them; for 'twill be very hard to produce, and bring them to be heard. Is it not enough for me to put the Reader in mind of what I ſaid at the beginning of this Hiſtory, of Mr. *Ouſle*'s Character; when I advertis'd him, that he was a weak, credulous, and prejudic'd Man, paſſionately fond of every thing, ſurprizing, prodigious, and uncommon; and that he was in a ſort bred up in this Fondneſs, Prejudice, Credulity, and Weakneſs? Shou'd we not, after this, expect that ſuch a Man ſhou'd be capable of even the moſt fooliſh Extravagancies, and the moſt ridiculous Conduct? But proceed we to theſe pretended Apparitions of Devils.

Monſieur *Ouſle* intending to have ſome fine Shelves made, in order to provide a Place worthy of thoſe Books which were to him ſo dear, and the reading of which was his principal and moſt agreeable Employment; ſent for a Joyner, one of the ableſt of his Profeſſion, to acquaint him with his Deſign, and get him to execute it: The Artiſt came immediately, but was follow'd by a great Spaniel Dog, which was not any thing extraordinary; moſt Handicrafts-Men uſually keeping ſuch Dogs for their Amuſement, as Country Gentlemen do for their Profit. The Joyner being enter'd Monſieur *Ouſle*'s Cloſet, the latter looking more on the Dog than his Maſter, at firſt ſeem'd ſtupified, and as it were immoveable. 'Twas long before he ſpake, his Eyes being continually fix'd on the Dog. The Joyner knew not what to think of this profound Silence, nor of the Aſtoniſhment and motionleſs State of the Perſon who had ſent for him in ſuch Haſte, that he fear'd 'twas ſcarce poſſible for him to come ſoon enough to pleaſe him: But at length he ventur'd to ask him, What he pleas'd to command him? but receiv'd no Anſwer: Monſieur *Ouſle* ſpake no otherwiſe than by his Eyes, which were ſtill on the Dog. The Workman growing impatient at ſuch an obſtinate Silence; "Did you, Sir, ſays he, ſend for me only to look at "my Dog? If ſo, you need only have ſent to me for him, "and I wou'd not have taken the Pains to come hither; I "wou'd have ſent him freely, for you to have look'd your "Fill at him, without charging you a Peny for it." Our Dreamer, who had look'd on the Dog with ſuch Attention, for no other Reaſon than becauſe it came into his Mind, by remembring what he had read, (*a*) that this poor Animal was

(*a*) *Leo*, Biſhop of *Cyprus*, ſays, That the Devil came out of the Body of a Dæmoniack in the Shape of a black Dog. *Le Loyer*, p. 318. *Zoroaſter*, by way of Riddle, ſaid that Dogs frequently ſhew themſelves to thoſe who ſtrip themſelves of Mortality;

was a Devil, and that he was in a ſort inſulted by the Joyner; at laſt broke Silence, and in a very loud and angry Tone told him, that he was a Magician, and that he had brought along with him a Dæmon to torment him, and diſturb and diſorder his Houſe. No Surprize cou'd ever come up to that of the Workman; who, knowing nothing of the Weakneſs, or rather Folly of this poor Man, return'd his Reproach in a Voice as loud as that which he had made uſe of to expreſs his injurious Suſpicion of his Viſit: Monſieur *Ouſle* replied with the ſame Heat, but withal ſtill never removed his Eyes off the Dog, ſo much he fear'd that he ſhou'd fall on him and tear him to pieces, for he was very far from believing him one of the Good Devils, of which he ſpake in the before recited famous Diſcourſe. The Dog on his ſide ſeeming ſenſible of what he was ſuſpected, keeping cloſe to his Maſter, was on his Guard, with his Head turn'd upwards, look'd as ſtedfaſtly on Monſieur *Ouſle* as he did on him. If one had ſeen him, one ſhou'd have been apt to have ſaid, that he was amazed at this ridiculous Extravagance on his account. But yet theſe two Men grew ſo paſſionate, that they ſeem'd entring into ſuch a Diſpoſition, as not to content themſelves with expreſſing their Reſentments by Word only. In ſhort, Monſieur *Ouſle* came up to the Joyner, and very roughly thruſt him from him, on which the Spaniel began to bark very loud, thus teſtifying to his Maſter his Readineſs to defend him effectually; on which Monſieur *Ouſle* outrageouſly threatning the Joyner, he alſo anſwer'd his Menaces in the ſame Tone; and the Dog barking inceſſantly, the whole made a horrible Noiſe in the Cloſet. *Camela*, who heard all theſe various Sounds, came to the Cloſet-Door to ſee what was the Matter; but fearing that her Father's Throat was cutting, and not having Courage enough to enter, ſhe call'd to her Aſſiſtance her Siſter *Ruzine*, and *Mornand*, becauſe they were more within hearing than any of the reſt of the Family. They ran up Stairs with the utmoſt Precipitation, the Fright having almoſt bereſt them of their Senſes; but hearing the ſame Noiſe continue, which had ſo dreadfully terrified them, they puſh'd open the Door with ſuch Violence, that even the three Combatants

tality; meaning the Devils, to thoſe who are ready to die; or to good People, who abandon the World by ſolitary Retirement. *Id.* 183.

We have ſeen a Dog, call'd a Dæmon, that took up the Nuns Petticoats, in order to debauch them. *Bodin.* p. 308.

By the Word Dog, Dæmons are ſometimes expreſſed; and even in *Zoroaſter's* Magick, they are called *Terreſtrial Dogs*. *Le Loyer*, p. 25.

batants themſelves were frightned. Monſieur *Ouſle* immediately cry'd out, ſhewing them the Dog, that they ſhou'd take care how they came near him, for he was a Devil. The Artiſan fatigu'd himſelf to prove that 'twas not a Devil, but a Dog, a real Dog, made as others Dogs were; that he had bred him up from a Puppy; and that he had eat of his Bread for above three Years, without diſcovering the leaſt Mark of any Diabolical Practices. The Dog left off Barking, and was wholly ſilent, as tho' he meant to give his Maſter as much Time as was neceſſary, to overthrow this wicked Scandal rais'd on him, and to enlarge on the Commendations which he thought he deſerv'd. But Monſieur *Ouſle* ſtill maintain'd, and wou'd not deſiſt from it, that he was a real Devil, that had aſſum'd the Shape of a Dog. *Mornand*, who very much ſuſpected it to be ſome Fit which had ſeiz'd his Maſter, humour'd him in ſeeming to believe it, whilſt *Ruzine*, who was of the ſame Mind, made a Sign to the Joyner to hold his Tongue, whiſpering him, that her Father had ſuch an Averſion for all Dogs, that he cou'd no more bear the ſight of them than of Devils; and in ſhort, prevail'd on him to go off with his Dog, without any Noiſe. Silly *Camele*, who took the Dog for a real Devil, becauſe her Father ſaid ſo, and *Mornand* ſeem'd to believe it, ran in a diſmal Fright to her Mother, and aſſur'd her, that a Conjurer, in the Shape of a Joyner, had brought a Devil to her Father in the Reſemblance of a terrible ugly Dog, that howl'd diſmally. Madam *Ouſle*, inſtead of being afraid, (for ſhe very much ſuſpected all the Wonders related to have happen'd in her Husband's Apartment, and was too well acquainted with them to give Credit to them without exact Information) did not doubt but that this Story was founded on ſome of his ordinary Whimſies: On which ſhe oblig'd *Ruzine* and *Mornand* to tell it to her, who immediately confirm'd her Opinion. She left Monſieur *Ouſle* to his Repoſe, how great ſoever her Deſire was to talk with him, to extricate him out of his Error. But having learn'd by frequent Experience, that whatever Efforts his Friends made, and what Reaſons ſoever they produc'd, to drive theſe Whimſies out of his Head, they found it more adviſable, to be ſilent, rather than to riſque their handling them ſo as to warm him, and give him an Opportunity of fortifying himſelf by falſe Reaſons, which he wou'd have been ſure to have done, to prove himſelf in the right. As for *Camele*, as ſoon as her Mother had talk'd with her, ſhe no longer believ'd the Dog to be a Devil; for the fooliſh Girl believ'd

believ'd and disbelievd with equal Facility, as I have already hinted in her Character.

The Joyner did not fail to relate this odd Adventure to a great many People; and it grew ſo publick, that it became almoſt the whole Talk of the Town. And what follow'd was, that how extravagant ſoever Monſieur *Ouſle*'s Imagination was, it notwithſtanding made I know not what Impreſſion on ſeveral Minds, which gave them a particular Idea of ſhagged Spaniels, very different from what they had before. If any one of them happen'd to have never ſo little of an ill Look, 'twas thought there appear'd on them ſome Marks of an Evil Spirit; (for the Vulgar can hardly perſwade themſelves that the Devils have not Bodies which are viſible, and in ſeveral manners ſenſible; they have been told ſo many Tales which repreſent them cloath'd with Bodies, that they doubt not in the leaſt but they are as ſubſtantial as we are;) and this was ſo true, that ſeveral Women cou'd not, without Uneaſineſs and a certain Repugnance, bear the Sight of Dogs they before were extremely fond of. If a Dog began to howl in the Night, he ſeem'd to them a real Hobgoblin, or Dæmon, ſent by ſome Conjurer to run about the Streets to injure the Paſſengers, or to break the Neck of thoſe who ſhou'd be ſo imprudent to venture their Heads out at Window. 'Tis alſo reported, that even at this time, there are ſeveral in that Town who are of this ridiculous Opinion: Several cou'd not come near the Joyner's Dog without Fear; and took as much Care at the ſight of him, as if they had ſeen the Devil.

Monſieur *Ouſle* alſo believ'd, becauſe he had read it, *(b)* that amongſt the Hogs were ſeveral real Devils; and whenever he ſaw one, he trembled. During the whole time that theſe Whimſies prevail'd, he wou'd not eat a Bit of Pork, tho' before a great Lover of that Meat. " Is not, ſaid he, their " frightful Figure perfectly Diabolical? Are their Gruntings " leſs terrible than thoſe of the Devils when tormenting the " Damn'd in Hell? Have not we frequently, in our Plays, " ſeen the Devils arm'd with Hogs Bladders torted and " blown up, which they made uſe of to beat and frighten " Men? The Pleaſure which theſe Animals take in wallow- " ing in the Mire, does it not proceed from the Devil's ex- " treme

(b) According to St. *John Chryſoſtom*, *De Providentia ad Stagirum Monachum*, the Devil, who by Intervals poſſeſs'd the Body of the Monk *Stagirus*, appear'd in the Shape of a Hog cover'd with Mire.

(c) *Cardan*

" treme Fondneſs of Naſtineſs and Filth?" 'Twas by theſe or the like ridiculous Arguments, that this weak Man encourag'd and ſupported himſelf in thoſe unaccountable Whimſies occaſion'd by his miſtaken Reading. Proceed we next to ſeveral others, no leſs ſurprizing than thoſe which we have related.

All manner of Stinks (c) paſs'd with him for ſo many Proofs of the Preſence of ſome Devil. I will not enter into a Particular of all the Extravagancies into which this Opinion drew him. All that I can ſay is, whenever he ſatisfied the Neceſſities of Nature he was in a continual Alarm; ſo much he fear'd that ſome Devil, purſuant to his Notion, inhabiting the Privy, ſhou'd take the Advantage of the Poſture in which he was, to torment him: wherefore he went thence as ſoon as he cou'd, and never went thither when 'twas poſſible to avoid it. Let the Reader judge of the reſt: I ſhall ſay no more.

I had rather turn the Diſcourſe to another Extravagance of a ſomething better Scent: 'tis his great Fear of Flies: For he affirm'd alſo, that the Devil frequently appear'd in the Shape of thoſe Inſects; (d) for which Reaſon, he wou'd not ſuffer any Fruit on the Table, for fear it ſhou'd draw them thither. A certain Perſon having ſhew'd him one in a Microſcope, when he ſaw its Horns, its Trunk, its purple Eyes, its hairy Legs, its cloven Feet, and in ſhort, its whole Body together, repreſenting a Figure which to him ſeem'd ſo much the more hideous, becauſe he never believ'd 'twas what he ſaw it

(c) *Cardan* ſays, that wicked Spirits ſtink, as does alſo the Place which they frequent; and believes that 'tis from thence that the Ancients call'd Sorcerers, *Fœtentes*. *Bodin*. p. 25.

(d) Purſuant to *Paulus Diaconus*, l. 6. c. 6. *Hiſtor. Longobardica*; *Kutibert*, King of the *Lombards*, talking before his Grand Querry of his Deſign to put to Death two Lombard Lords, nam'd *Aldon* and *Granſon*, and a great Fly importunately diſturbing that Prince, he ſeveral times took up a Knife to kill it; but only cut off one Leg. After which a Man appear'd to *Aldon* and *Grauſon* with a woodden Leg, and advertis'd them of the King's Deſign againſt them; which made this Fly paſs for a Devil.

The Son is call'd *Babal*, that is, in Hebrew, *Lord*; whence comes *Bahalzebuch*, which ſignifies *Maſter-Fly*, becauſe there was no Fly in his Temple. *Bodin*. p. 52.

After the *Cyrenæans* ſacrific'd to *Acaron* the *God of Flies*, and the *Greeks* to *Jupiter*, ſurnam'd *Myjodes*, that is the *Fly-flap*, all the Flies flew away in a Cloud; as we read in *Pauſanias* in *Arcadicis* in *Pliny*, l. 29. c. 6.

'Tis ſaid of the Dæmoniack of *Laon*, that the Devil *Beelzebub* iſſued out of his Mouth in the Shape of a Fly, and return'd into it in the ſame Shape. *Le Loyer*, p. 529.

The Devil ſometimes appears in the Shape of a great Fly, or a Butterfly, ſays *L'Aucre* in his Tract of the Inconſtancy of Devils, p. 506.

(e) This

it to be; he thought it a very proper Habitation for the Devil. He had the ſame Opinion of Butterflies, to the great Misfortune of all thoſe who came within his reach; for he never ſpar'd one of them.

He alſo very much diſtruſted the Children who beg'd Alms in the Streets. A Story told in one of his Books, (*e*) which tells us that the Devil once appear'd in the Shape of one of theſe Children, was the Occaſion of it. 'Twas for the ſame Reaſon (*f*) that he was very cautious in taking a Man or Maid Servant into his Service, without a previous very ſtrict Enquiry into their paſt Life, that he might be ſecure that he did not hire any Devil.

If any Perſon, with whom he was not acquainted, call'd him by his Name, he immediately ſuſpected ſome Diabolical Practice; which Jealouſie he pretended to juſtifie by Examples (*g*).

In ſhort, he tir'd himſelf with theſe pretended Perſecutions. His Books came in to his Aſſiſtance, to guard him againſt the Torments which he fear'd from the Power and Artifices of theſe evil Spirits. We ſhall ſpeak of his imaginary Helps in the next Chapter.

CHAP. VI.

What Monſieur Ouſle *did to free himſelf from, and guard himſelf againſt, the pretended Apparitions of Devils, which gave him great Uneaſineſs, and tormented him, with the continual Fears of ſome Miſchiefs to be brought on him by their Means.*

MOnſieur *Ouſle* always thought himſelf able by his Superſtitious Practices, to remedy all Inconveniencies; and accordingly they were his chief Refuge in all his Afflictions,

(*e*) This Story is in *de Laucre*'s Tract of the Inconſtancy of Dæmons, p. 233.

(*f*) In the Northern parts of the World, there are Dæmons who are called *Gutter*, who dreſs Horſes and other Beaſts. There are alſo ſome called *Trollen*, who hire themſelves in the Shape of Maid or Men Servants into the beſt Services in the Houſe. *Le Loyer* of Spectres, p. 496.

(*g*) In *Tartary*, the Dæmons call People by their Names, to make them wander out of their way, and ſtarve them with Hunger. *Id.* 333.

(*a*) On

ons, Disturbances, and Uneasiness: 'Twas to them he recur'd for Means to shelter himself against all those Devils, by whom he fancied himself to be continually surrounded! Alas! this weak Man need only to have given another Turn to his Imagination, to have obtain'd what he wish'd; he need only have convinc'd himself that these Fears were solely founded on Whimsies: But this was too great a Task for him; for a deluded Fantastick never believes himself to deserve that Character. But let's follow Mr. *Ouste*, and see what he does to drive away those Devils who never think of him. Our Journey will not be very long, we need only to accompany him to his Library; for 'twas from his Books that he had these admirable Secrets to remedy those Evils, which really never happen'd: But indeed the Cure was of a piece with the Diseases, both barely imaginary. As he only fancied he saw Devils, 'twas also only by the Force of Imagination, that the Secrets which he learn'd from his Books prevented his seeing any more. Proceed we then to recite these marvellous, or rather impertinent Secrets.

The first which he thought of, was the Root *Baaras*, which some have ventur'd to affirm, has the intrinsick Virtue of driving away Evil Spirits. (*a*) But he did not try it, because he cou'd not possibly get it. The Herbarists were so far from furnishing him with it, that they neither knew what it was, or so much as its very Name: The Reason of which perhaps was, because it never really existed any where else but in the Books which mention it; as well as a certain Stone which is said to be found in the *Nile*; (*b*) and which our *Virtuoso* wou'd very fain have gotten to the same End. But in all these Disappointments, he was easily comforted, by

(*a*) On the North-side of the City of *Machærus*, is the Valley call'd *Baaras*, which produces a Root of the same Name which is red, and towards the Evening naturally glitters very brightly: but it will not easily suffer its self to be pluck'd up by Passengers, but, on the contrary, continually shrink back without stopping, till Womens Urine or menstruous Blood be thrown upon it: but he that touches it, is sure to die immediately, if he have not some of the Root in his Hand. It may be gather'd without any Danger in the following manner: Clear away the Earth around it wholly, except only a very small part of it, to which fasten a Dog, who will immediately follow him that bound him, and consequently draw out the Root along with him; but will instantly die. *Josephus* tells this Story on Hearsay. This Root is said instantly to cast out Devils. *World Bewitch'd*, tom. 4. p. 282.

(*b*) *Thrasillus*, a Heathen Author, cited by *Stobæus*, says, that at the *Nile* was a Stone like a Bean, which cur'd those who were afflicted with Dæmons; for as soon as ever it was applied to the Noses of Dæmoniacks, the Devil immediately left them.

(*c*) *Plato*

by the Expedients which he flatter'd himſelf to have yet in Reſerve, which muſt infallibly compaſs his Ends.

The firſt of which was, to make uſe of a Sword; having learn'd by his Reading, that the Devils fear nothing ſo much as the brandiſhing of naked Swords (*c*). And diſliking his own, which was but a ſhort one, deſign'd rather for Ornament than Uſe, he bought ſeveral long and broad ones, of the beſt temper'd Steel; with which, from time to time, he run through ſuch Courſes of Exerciſe as much more diverted thoſe who ſaw them, than frighten'd the Devils. And after all, to be the more ſecure of gaining this glorious Victory, he fix'd a large Diamant on his Finger, before he took his Sword in his Hand. The Reaſon of which Precaution was, that one of his Authors (*d*) had aſſur'd him, that Diamants are inſupportable to Devils. To his Swords and Diamants, by the Advice of his Books, he ſuperadded (*e*) ſeveral Cocks, which he bred up in his Houſe, without acquainting any body why he did ſo. But his Lady, uneaſie at the Sight of ſo many uſeleſs Cocks, like a good Houſewife, contriv'd to add ſome Hens to them, that the Profit of the latter might make ſome Amends for the troubleſome Noiſe of the former. This Mixture, which Monſieur *Ouſle* patiently ſuffer'd becauſe he could not hinder it, without by oppoſing it, occaſioning ſome Diſturbance in his Family; render'd him very very uneaſie, by reaſon it came into his Head, that the Devils, diſcerning that theſe Cocks almoſt always diverting themſelves with the Hens, wou'd not therefore ſtand in ſuch great awe of them; and conſequently wou'd not fly from them ſo faſt as he hop'd. He valu'd himſelf very highly on this Reflection, and was charm'd with the Opportunity of making it, becauſe it laid him under a ſort of Obligation to recur to other ſuperſtitious Practices. He carry'd his Extravagance ſo far, as to believe, that becauſe he had not made uſe of Cocks only, as he ought to have done, without intermixing them with Hens; this bare

(*c*) *Plato*, and ſeveral other Academicks, held that the Devils were terribly afraid of ſharp Swords. *Bodin*. p. 301.

A Stoick ſpeaking of the Ceremonies of Magicians, ſays, that they were forced to keep their Swords drawn, to frighten the Dæmons. *Learned Incredulity*, p. 77.

(*d*) The Diamant is good againſt wanton Spirits. *Admirable Secrets of Albertus Magnus*, l. 2. p. 9.

(*e*) The Devils fly the Voice of a Cock, according to *Pſellus*. *Le Loyer*, p. 21.

Some Devils have appear'd in the Shape of a Lyon, and vaniſh'd as ſoon as a Cock was brought before them. *The Picture of the Inconſtance of Devils*, by *De Lancre*.

(*f*) He

bare Deficiency rendred both the Swords and Diamant ineffectual. Thus the Superstitious create to themselves Difficulties, in order to run from one superstitious Practice to another; for, acting without any reasonable Principles, they yield themselves a Prey to Falsities, Cheats, and Errors.

That he might not then be blam'd for the Neglect of any of those Instructions which his Library afforded him; to prevent Devils appearing to, and tormenting him; he try'd every thing that he cou'd meet with in them. He wore about him the Herb Mugwort, (*f*) used Vervain, (*g*) and got two Vulturs Hearts, which he also wore about him, the one tied with a Lion's Hair, and the other with a Wolf's (*h*). He caus'd an Image to be made with two Heads, one of a Man looking inwards, and the other of a Woman looking outwards (*i*). He kept himself up to as merry a pitch as he cou'd, that Melancholy might not at all make way for the Devils (*k*); as Authors threaten those who give into that adust Humour: and to increase, or according to him, to compleat and consummate the Remedies of his Uneasinesses, a Clap of Thunder falling on the Yard of his House, he recollected a whimsical Opinion of a certain Nation, and join'd with that People (*l*) in believing that Heaven had for ever banish'd all Devils from him. So that this poor Wretch cou'd not rid himself of one ridiculous Error without the help of another full as impertinent.

At last then, by the Force of his Imagination, which relied on these Follies, he was deliver'd from the Fears of the Apparition of Evil Spirits. Dogs, Hogs, Flies, Butterflies, and

(*f*) He who always wears about him the Herb *Mugwort*, need never fear any Evil Spirits, Poison, Water, Fire, or that any thing else should hurt him. *Albertus Magnus* his *Admirable Secrets*, p. 168, 169.

(*g*) *Vervain* drives away Evil Spirits and Devils. *L.* 2. *p.* 8.

(*h*) A Vultur's Heart ty'd with a Lyon or Wolf's Hair, drives away Devils. *Id. l.* 3. *p.* 168.

(*i*) The Egyptian Priests according to *Orus*, perswaded themselves and others, that an Image with two Heads, one of a Man looking inwards, and the other of a Woman looking outwards, was an infallible Preservative and Remedy against Devils. *Camerarius's Historical Meditations*, *t.* 1. *l.* 4. *c.* 12.

(*k*) The Ancients say, that Melancholy is the Devil's Bath. *Aristotle's Problems*, *sect.* 30. *quest.* 1.

Some have been of Opinion, that the same Ingredients that would expel Melancholy, would relieve Dæmoniacks, as Musick did *Saul*. To this end they prescribe Rue Leaves, the Smoak of Ash-wood, and Goats Horns, Melancholy being the Seat of the Devil. *De Laucre*, p. 284.

Pomponatius says, that the Ancients purg'd Dæmoniacks with Hellebore. *Le Loyer*, p. 150.

(*l*) The *Laplanders* believe that Thunder kills Evil Spirits, making use of the Rainbow to dart its Lightning. *World Bewitch'd*, tom. 1. p. 63.

(*a*) To

and ſtinking Places, &c. were no longer to him Occaſions of Troubles, Agitations, and Diſturbances. But for all that, he was not yet at all eaſier; for, from theſe Whimſies he ran to others, full as ridiculous; which I ſhall relate, after having recited ſome Extravagancies of *Sanſugue*, who tho' he was not ſuch a Fool as his Father, yet, by his anxious Deſire of acquiring great Riches, was drawn into very fooliſh Meaſures.

CHAP. VII.

Sanſugue *being violently bent on the Acquiſition of great Riches, after having read Monſieur* Ouſle's *Diſcourſe of Devils, informs himſelf of thoſe ſuperſtitious ways which pretend to enrich Men, and puts them in practice.*

Sanſugue having heard of his Father's Diſcourſe concerning Devils, was induc'd, by I know not what Curioſity, to read it. He then went to him, to intreat him to let him ſee it; telling him, that he had heard 'twas ſuch an excellent Piece, that he wou'd do him a great Pleaſure to impart it to him. To applaud what he had written concerning his ridiculous Notions, being to touch Monſieur *Ouſle* in the moſt ſenſible Part; he, without any delay, gave it him, withal aſſuring him, that he wou'd there find ſeveral great Truths, which the World could not bear. "Read, added he, this "Diſcourſe, with a confident Dependance on the Truth of "it, and you will there meet with what is marvellous and "ſurprizing. But remember, that Great Men ſpeak there "as well as I, and that I advance nothing which is not prin-"ted with Approbation, which is to ſay enough." *Sanſugue* ſeem'd as attentive to his Advice, as if it had fall'n from the Mouth of a Prophet. He then immediately ſet to reading it: But what pleas'd him moſt, was that Place in the ſecond part which mentions a Dæmon, who teaches the Compoſition of the Philoſophers Stone, and which the Note calls *The Bearded Devil*: At this his Mouth water'd extremely; for his predominant Paſſion was that of getting a vaſt Eſtate. He was continually taken up with this Deſire, and his attentive

Enquiries

Enquiries to satisfy it. He had long since consulted those who profess to search after this precious Stone, this Powder of Projection, this Water of the Sun, and in short labour at what they call the Grand Work. He had read whatever was most considerable for and against these Enquiries; and not wanting Capacity, nor believing without Caution, he was perswaded that all these Pains were vain, useless, and delusive, and tended more to impoverish than enrich Men. In short, Experience teaches us, that these Alchimistical Operations always terminate either in deceiving others, or our selves. 'Tis true, the Chymists have settled several chief Principles to prove that 'tis not impossible to discover the Philosophers Stone; that they lay down the Means (*a*) to prepare it, which center in certain Spirits, and draw with them their Consent: but 'tis also as true, that the Practice has never yet answer'd the Theory. 'Tis a Secret which has been sought after for some Ages (I say some Ages) for the Ancients never thought of it so much as the Moderns (*b*), who have in quest of it, employ'd all possible Expence, Exactness and

(*a*) To accomplish the Great Work, we must have Gold, Lead, Iron, Antimony, Vitriol, Sublimate, Arsenick, Tartar, Mercury, Water, Earth and Air; and also a Cocks Egg, Spittle, Urine, and Human Excrement. Certainly 'twas not without Reason that one of the ancient Philosophers said in his Works, that our Stone is a Salade; that it requires Salt, Oyl, and and Vinegar! In the best Salades, are put all sorts of Herbs; 'tis the same with our Stone; and we must besides know how to mix them all. I very well know that we find it written, that not many things are requisite to the *Magistery*; but this is said to mislead us. Are they not all agreed that every thing generates its like? Gold and Silver are then necessary to the Composition. Don't they also tell us, that our Stone is engender'd by seven? They are all the Metals? Don't they say that this mineral Virtue is to be contain'd in our Matter? Then we shall have occasion for all the Minerals, since the mineral Virtue is dispersed through the whole, and not confin'd to one alone. Don't they affirm, that the Principles of our Art are the same with those of Nature? There are then Earth, Water, and Air. Don't they say there must be a Philosophical Egg? There's then our Cock's Egg? Don't they tell us that the Matter is to be philosophically calcin'd by the Voice of Nature, and that some of the Salt of Nature is requisite. There must then be Spittle which reduces all Metals to a *Calx*, without burning their Flowers; and 'tis in this Spittle that the Salt of Nature is contain'd. Don't they teach us, that there must be a Dissolvent, which is not corrosive? There must then be Urine; there is none more natural. They also inform us, that there must be a fœtid Earth; let's then take human Excrement. *The Adventures of the unknown Philosopher, in quest and discovery of the Philosophers Stone*, p. 120, 121.

(*b*) Neither *Hippocrates*, *Plato*, *Aristotle*, nor *Galen*, who had so many Opportunities of treating of it, ever so much as mention its Name. And *Pliny* amongst the *Romans*, who cited so many Authors, and in his Natural History treats of all manner of Professions, wou'd not probably have omitted this, if, in his time, it had made any Figure amongst the rest;

and Application, without ever being able yet to find it (*c*). Princes have to that End ſpent immenſe Sums (*d*), the Produce of all which has been reduc'd to a few drops of Gold, certainly very uncapable of quenching the Thirſt which this vaſt Expence had excited. Whole Nations have rebell'd (*e*) on a preſumptuous Aſſurance that they ſhou'd diſcover this Stone, and by its Aſſiſtance be enabled to make Head againſt their Princes; but nothing came of it, but Repentance, and Fear of Puniſhment. Theſe Authors cite the Relations of thoſe who have poſſeſs'd this Secret: But what hinder'd their making uſe of it, or at leaſt bequeathing it at their Death to their Children (*f*), or Friends, if they dare not, on account of

reſt, or he had met with any thing concerning it in good Books, in the courſe of his Reading. I well know that there are ſome Pieces which go under the Names of *Hermes Triſmagiſtus*, *Democritus*, with the Commentaries of *Syneſius*, *Orus*, *Olympidorus*, and ſeveral other of the great Geniuſes of Antiquity. But I am alſo as certain, that the bare reading of moſt, and the Style of, in a manner all of them, manifeſtly diſcover their ſpurious Original. Thoſe for Inſtance, who are acquainted with the *Greek Idiom* in uſe in the time of *Democratus*, and long after, will eaſily diſcern that the Tract attributed to him, cannot be his, and alſo find by many Expreſſions, that its real Author was no Stranger to Chriſtianity. *M. L. T. t. 3. p.* 300, 301.

(*c*) Are not Men at laſt tired with ſearching after this Philoſopher's Stone, after ſo many Inſtances of People who have loſt their Time, Labour and Eſtates in queſt of it? If, as 'tis aſſerted, 'tis true that the Sun produces Gold, do the Hunters after this precious Stone flatter themſelves with the hopes of acquiring by their Science the Power of that Planet? Before they promiſe themſelves to attain their propoſed End, why don't they try to produce the leaſt Blade of Graſs, like that in our Meadows? In which I defy them to ſucceed; and by the ill Succeſs of this Experiment, they may on finding their Inability to do ſo ſmall a thing, convince themſelves how raſh they are in attempting one ſo great. *La Laugue. t. 2. p.* 163, 164.

(*d*) The Emperor *Rudolph* the laſt, had nothing more at Heart than this vain Search. *Cabrera* confeſſes, *l.* 12. *c.* 23. that *Philip* II. ſpent vaſt Sums of Money, in ſetting Chymiſts at work on the Tranſmutation of Metles, that at laſt they fixed and congealed Mercury to render it tranſmutable into Silver, but that with ſo little Profit, that the Invention met with nothing but Contempt. *M. L. V. t.* 1. *p.* 291.

(*e*) *Diocleſian* puniſh'd the ordinary Commotions amongſt the *Egyptians*, by burning all their Books which treated of this pretended Science, that they might not any more dare to rebel, by preſuming on the abundance of Gold and Silver, which they promiſed themſelves to be able to draw from their Chymical Furnaces. This we meet with in the Extracts of *Conſtantia*, as written by *Johannes Antiochenus*, and in *Suidas*, in his Explication of the Word *χημία*.

(*f*) 'Tis not to be doubted, but that, if the Philoſopher's Stone could ever have been diſcovered, it would have been found ſeveral times before now, in ſuch a long Tract of time, as Men of all Conditions have been blowing the Coals, and working Night and Day to that End; and it ſeems very reaſonable to conclude, that if all their Labour hitherto has been in vain, 'tis not very prudent to undertake what has been tried by many, and never yet ſucceeded with any. But if this good Fortune had happened to ſome, and they at laſt enjoyed this inеſtimable Reward of their Fatigues,

of I know not what ill-grounded Fear (which they might easily quash) themselves put it in practice? I doubt not but they aim'd at it, and also thought that they had it, but it slipt from them (*g*), so that they never cou'd really catch it. The common Style of these Chymists is, that nothing more is wanting but a certain degree of Heat. Yesterday they had almost nick'd it; and thinking themselves so near it, they begin again to day, will do the same to morrow, and thus will ever hope for, but never find it. But yet, say they, *Solomon*

'tis in my Opinion most probable, and a most necessary Consequence, that they would have left such Evidences of their Felicity, as all Historians would have mentioned, and no Body could have doubted. For, either the incomprehensible Riches which the least quantity of the Powder of Projection would procure, or the long Life, and Exemption from all Diseases, caused by this Elixir of Life, and universal Medicine, as sometimes those of the Cabal speak, (says *Artephius*) who venture to couch under it a sort of Immortality, 'tis certain with such an Advantage, and such a miraculous Gift of Heaven, they would become like Gods on Earth; that they would meet with nothing able to resist them, or hinder their making themselves perfectly whatever they pleased: Which made a certain *Chiaous* of the Grand Siginor say luckily enough, when at *Venice*, not long since he heard talk of one *Mamugna*, who was said to have the Art of making Gold, *If that be so, my Master cannot help becoming his Slave.* M. L. V. 1. p. 309, 310. *Life of Father Paul.*

They affirm, that the very Hour that any Body enters on the Possession of it, he loses the Thought of all other Designs, to be at leisure to attend this alone, to keep himself close and secure his Felicity by keeping the Secret, there being no other way of guarding himself against the Violence of those who are more powerful, who will exert all their Forces, to render themselves Masters of the Life and Liberty of the Person whom they will think able to satisfy all their avaritious Desires. But besides many Answers to be offered to this; and also that it may be concluded, that by concealing a thing of such great Consequence for some time, 'twould be easy for the Adept, at last to put himself out of the Power of being forced; besides, is it possible that all those who are reported at last to have found the Philosopher's Stone, should be exactly of the same Humour; and all equally afraid? Should there not happen to have been so much as one, who had a Friend to whom he desired to impart his Science before he died? And was no one of these Adepts a Father, and inclined to entail hereditarily on his Family, an Art sufficient to render it the most glorious, the most potent, and the most happy on Earth? 'Tis indeed hard to believe any thing so contrary to humane Nature; and for my part, I take it to be much more probable, that never any one attained this End, than that those who did, immediately lost all natural Sentiments, as if they had been themselves metamorphosed into what they were in quest of, and this Philosopher's Stone was a *Medusa* which petrified all those who dared to face it. *M. L. V. t. 1.* 311.

(*g*) Their imaginary Stone would more properly be called Fugitive, than Philosophical; that which served as an Anchor to the Argonauts, being so termed, *Lapis fugitivus*. There is indeed this difference, that the People of *Cyzicus*, at present *Spina* in *Natolia*, kept the latter so well fixed, and laden with Lead, in their City, to hinder its departing as it had more than once; and the other never any otherwise existed than in the Imaginations of those who continually complain of its vanishing, when they think they have fast hold of it. *Id.* 12. 63.

lomon (*b*) found it. Moſt of the Fables of the Heathen Mythology, ſay they farther, are ſo many Veils which conceal the Invention of this admirable and charming Stone (*i*). This is ſoon ſaid, but what Proof do they give of it? No other than the Marks of the great Efforts of the Mind, abſolutely reſolv'd to diſcover Myſteries where there are none. How

(*b*) Several have thought that the ſole reaſon of *Solomon*'s ſending to *Tarſhiſh*, was to avoid the Diſcovery of what he was reſolved to keep Secret, and to bring with them ſome Rarities only, becauſe that in reality all his magnificent Treaſures were founded on the Philoſopher's Stone, which he had, and of that they will have the Seventh Chapter of the *Wiſdom of Solomon* to be meant. When *Solomon* in that Chapter prefers Wiſdom to Gold, Silver, and all ſorts of precious Stones, there is no more reaſon to underſtand this in favour of Chymiſtry, than to imagine with ſome dreaming *Rabbins*, that he built the famous Temple, his ſplendid Throne and magnificent Palaces, by the Philoſopher's Stone. But have they not aſcribed to him Books which treat of this Subject, with the ſame Impudence with which they make him the Author of I know not how many others which treat of the Invocation of *Dæmons*, as does that intituled, *Clavicula Solomonis*. *Id.* 1. 295. 299.

(*i*) 'Tis certain, ſay they, that moſt of the ancient Fables concealed no other Myſtery but this: And that all which the firſt Poets, who were the Philoſophers of their Times, have ſaid of *Vulcan*, *Proteus*, the *Golden Fleece*, the *reviving Phœnix*, *Pandora's Box*, *Atalanta's Golden Apples*, or of the *Heſperides*, and alſo of the *Deſcent of Orpheus*, one of them to Hell, cannot be better interpreted, than of the Operations of Chymiſtry. Accordingly there are *Mythological Books* compiled on purpoſe to ſhew, that in a manner all the *Pagan* Metamorphoſes hint to us, the Tranſmutation of Metals, and may be reduced to Practice in Chymical Furnaces. *Suidas* will have the Expedition of the *Argonauts* to be deſigned only to get a Parchment Manuſcript, which taught the making of Gold, by the Tranſmutation of Metals. But *Strabo*'s Conjecture, *l.* 11. *Geograph.* ſeems moſt probable, when he hints the uſual manner of gathering Gold with Sheep-skins out of their Rivulets, practiced by the *Colchi*; he concludes that the Fable of the *Golden Fleece* came from that, in which Opinion he has been lately followed by *Belon*, who was yet to blame not to mention *Strabo* as the Author of this Notion. The ſame Geographer adds, That the large quantities of Metals with which *Colchis* abounded, perhaps made way for the Introduction of this Poetical Fable. As for *Vulcan*, all whoſe Actions the Chymiſt reciprocally appropriate to themſelves; who is there that can contradict me, if I aſſert, that when the Poets tell us, that he attempted to force *Minerva*, and that from thence proceeded the Monſter *Erichthonius*; they would hint that the Searchers after the Philoſopher's Stone impertinently preſumed to force Nature by their Furnaces; by reaſon that nothing ever comes from thence but imperfect Productions, and inſtead of Gold and Silver of good allay, a baſe Mixture, fit for nothing but to make falſe Money? What can better expreſs their vain and ridiculous Search after the Stone, than the Fable of *Siſyphus*, who inceſſantly rolling a vaſt Stone up a ſteep Rock; both he and it always fell backwards at the very Moment when he was gotten to his Reſting-place? Is not this a natural Deſcription of theſe ſmoaked Wretches, as well when their Minds are continually filled with the Deſign of acquiring this Whimſical Stone; as when after a thouſand Fatigues, they are forced to renew their Operations, which always diſappoint their greateſt Hopes? *M. L. V. t.* 1. *p.* 296. 302, 303, 304.

How many Inſtances have we of Men, who by Explications of the Holy Scriptures, extorted by a ſort of Violence committed on their Reaſon, have pretended to maintain monſtrous Errors, and the moſt ridiculous Opinions? When a Perſon is paſſionately engag'd in the Search after the Philoſopher's Stone, he catches hold of whatever he can, to prove to himſelf the Reaſonableneſs of ſuch Search; whence 'tis, that I know not how many miſerable Wretches (*k*), who want every thing, yet find an eaſie Acceſs to this credulous weak Man, by promiſing to labour with him ſo ſucceſsfully in the Great Work, that it ſhall be impoſſible for him ever to want any thing. 'Tis this Prepoſſeſſion which renders him uncapable of ſeeing the Cheats (*l*) which theſe Raſcals make

(*k*) All thoſe who offer their Service either to Princes or to private Men, to inſtruct them in this Art, or to render them rich by it, are always themſelves neceſſitous; nor is there any thing more ridiculous, than to hearken to theſe Impoſtors, who have the impudence to promiſe mountainous heaps of Riches, to thoſe from whom they hope to get a piece of Money. *Ennius* rallied ſome Diviners of his Time, who for a Drachma offered to diſcover hidden Treaſures, readily conſenting that they ſhould deduct it out of what he ſhould diſcover by their Means; and whenever theſe impudent Pretenders make the ſame Propoſal, they ought to be put off with the ſame Reward. *Id. p.* 312, 313. *Cic. l. 1. de Div.*

As there are *Chymiſts* who don't enrich themſelves by all their Labours in purſuit of the Philoſopher's Stone, there are alſo others who do not impoveriſh themſelves by them: Of this laſt ſort are thoſe who wanting wherewithal to ſubſiſt, apply to to the Rich for Bread, promiſing them to encreaſe their Treaſures. But theſe Promiſes are not without a myſterious Reſerve; they who make them requiring above all things Secrecy and great Circumſpection. They afterwards go to work in the moſt private Places; they hide themſelves as much as poſſible, and not without reaſon; for frequently they produce only falſe Gold inſtead of true; and at laſt, all the Pains of thoſe who propoſe this Work, and all the Expences of the Rich employed in the Execution of it, end in Smoak, Aſhes and Coals; ſo that both of them are thereby reduced to a ſtate of wretched Indigence, and often become yet more miſerable, by the dangerous uſe which they make of their Diſcoveries. *La Languc.* t. 2. p 164, 165. *Ars ſine arte, cujus principium mentiri, medium laborare, & finis mendicare.*

(*l*) Thoſe who dabble in this Trade, after having been cheated themſelves, are generally fond of practiſing the ſame Frauds, by which they have themſelves been impoſed on, and frequently endeavour to repair their Loſſes that way. Sometimes they have double and falſe Crucibles, at others, hidden Coals ſtrewed over with Gold Duſt, and moſt commonly they follow the Example of *Brutus*, who conveyed Gold to the *Delphick* God concealed in a Stick. 'Tis thought that *Bragadin* had an Iron Rod of the ſame ſort, ſealed at the end by Wax, which kept in the Gold Filings contained in its Cavity, till with it he pretended to ſtir what was in the hot Crucible, when the Gold fell into it. *Arnold de Villanova*, doubtleſs he made uſe of ſome ſuch ſlight of Hand; if he ever did what he is ſaid to have done at *Rome*. But the greateſt part of what theſe *Alchymiſts* would palm upon us for Hiſtorical Fact, is nothing but Impoſture, and the pure Contrivance of Men, who are never ſo ingenious as when they aim at impoſing

on

make uſe of to ſeduce him; and, in ſhort, 'tis to be fear'd, leſt that to repair his Loſs by the Deceits of one Art, he ſhou'd revenge himſelf on the Publick (*m*), if he is reſolutely determin'd to extricate himſelf out of the Miſery (*n*) to which the hunting after the Philoſophers Stone has reduc'd him.

But to leave the Reader to carry theſe Reflections farther, to come to *Sanſugue*, of whom I propos'd to ſpeak in this Chapter. He did not then ſet any Value on the Addreſs, Art, or Learning of Men, in order to the Diſcovery of the Philoſophers Stone: he had too many Reaſons to hinder his relying on any of them. But having frequently heard that the Devils had much greater Power than that of all Mankind united, he thought that perhaps the Bearded Devil might at laſt teach him the charming Secret, which he ſo greedily deſir'd. But yet his Belief in this Particular was not very ſtedfaſt; he believ'd barely becauſe he earneſtly wiſh'd it. But how to obtain of this Bearded Devil the Manner how to attain to this grand Operation? How to correſpond with him? How to receive his Inſtructions, if he cou'd really direct him how to ſet efficaciouſly about this grand Work? were Difficulties which extremely puzzled him. But believing that his Father might be more expert than he in diabolical Practices, ſince he had ſo long applied to the reading of Books which treat of them, he thought fit to conſult him; but with all poſſible Addreſs; that is, without diſcovering any Intention of

on one another. For inſtance, this *Arnold de Villanova* was one of the moſt famous Phyſicians of his Time, and had uſed Chymical Medicines with great Succeſs, and becauſe by that he acquired vaſt Riches at the Courts of *Rome* and *Sicily*, he left ſome of the beſt Houſes in *Provence* to keep up his Name; which occaſioned the common Opinion that he knew how to prepare the Philoſopher's Stone. All that has been ſaid by Authors of *Raimond Lally*, *James Cœur*, *Nicholas Flamel*, as alſo of the reſt mentioned by them, to prove that this Search is not vain, ſince they have had the Stone, and done Wonders with it, may be underſtood the ſame way; ſeveral, who have been at the Pains to examine their Lives, having found out truer Cauſes of their prodigious Riches, and of all their great Actions aſcribed to this imaginary Stone. *M. L. V. t.* 1. *p.* 306, 307.

(*m*) *Leo Africanus* ſays, that part of the *Arabians* employ themſelves in Search of the Elixir, and the reſt labour at the Multiplication of Metals; but that the common End of both, is the falſifying the Coin, whence 'tis that we meet with a great many of theſe Alchymiſts at *Fez* with both Hands cut off; that being the Puniſhment inflicted on falſe Coiners. *Id.* . 305.

(*n*) *Pro Theſauro Carbones*, ſays the Proverb. *Id.* 304. Leave then the Herbs to the Gardners, to make Salades for the poor Alchymiſts. *The Adventures of the unknown Philoſopher in the ſearch and finding of the Philoſophical Stone*, p. 120, 121.

of using the Assistance of these Evil Spirits. He then went to him, prais'd his admirable Discourse, ran through it in his Presence, engaging him to talk on several Articles of it, insensibly to draw him in to tell what he thought and knew of this Bearded Devil, or diabolical Chymist, who taught the Preparation of the Philosophers Stone. The good Man did not give him any great Light on this Topick; he contented himself (thinking he had done Wonders) with informing him in general Terms, that the Devils have a very extensive Knowledge and a great Power. But, said *Sansugue* (without betraying any Design to make tryal of these vast Powers and Abilities of those evil Spirits) "To this End 'tis "necessary to know and converse with this Devil, and it seems "to me very difficult, or rather impossible to engage this "Correspondence; for how is it possible to begin it? Mr. *Ouste* who knew no more of this, than he, (because he always contented himself with believing the Possibility of Facts, without ever even enquiring whither they had ever really happen'd;) paused here, to avoid discovering his Ignorance with regard to what was to be done, to begin and support this Correspondence; but chose rather to have recourse to some superstitious Usages, which don't so much as mention the Devil's, or any Diabolical Practices. He then told his Son that he knew several infallible Secrets to produce the Philosopher's Stone, to discover Treasures, and to acquire great Riches, without any interposition of the *Devil*. "Happy those, added he, who are born under certain Constellations which "are favourable to this End! (*o*) for they need not be at "much pains to enrich themselves. The Influences which "fell upon them at their Birth, supply all the Fatigues which "others are forc'd to run thro', to get great Estates. But "if a Man is not born so Fortunate, and is fully resolved to "be Rich, he need only put in Practice what some great "Men teach him to that purpose, in their Works? which are "printed with Approbation. He shall according to them, find "hidden Treasures, or acquire as great Riches as he desires, "by the help of an Image of a bearded Man, or of a Man "with a He-Goat's Head; or that of a He-Goat, or of a "Stag,

(*o*) Children born on the 18th Day of the Moon, will prove laborious and become Rich. *The admirable Secrets of Albertus Magnus*, l. 4. p. 273.

Julius Firmicus affirms, that the Moon being with *Saturn* in the ninth House of the *Horoscope* of a nocturnal Geniture, bestows a temper adapted to the Alchymistical Science. *M. L. V.* 1. p. 301.

(*p*) *Si*

" Stag, & *cetera*; (*p*) (for I ſhall not at preſent particula-
" rize all the Circumſtances requiſite to the Operations which
" they direct.) Or by the Aſſiſtance of a Candle made of
" humane Fat, (*q*) of Cocks (*r*) led and manag'd as Sportſ-
" men do Sitting-dogs to ſpring their Game, as alſo with the
" Glorious Hand, (*s*) an Invention whoſe Virtue and Pow-
" er

(*p*) *Si hominis figuram habueris, cum hircino capite loco ſui, ſcias valere ad acquirendam divitias. Trinum Magicum*, p. 287.

Cervi vel hirci figura in Chalcedonio reperta Sculpta, virtutem dat augendi divitias, ſi in capſula pecuniaria reſervetur. Id. p. 284.

Viri barbati habentis longum vultum, & curvata ſupercilia, ſedentis ſuper aratrum inter duos tauros, figuram ſi Sculptam in aliquo lapide inveneris, ad Plantationes & ad omnem culturam valet ad inveniendos theſauros & bellandum, convertet inimicos in amicos, & in maltis infirmitatibus valet; & ſi quis eam portaverit, fugient Serpentes a facie ejus. Id. p. 273, 278.

(*q*) *Cardan* is the Publiſher of this ridiculous Secret, to diſcover whither a Treaſure be hid in the Place where one digs for it. 'Tis to be provided with a great Candle made of Mans Greaſe, encles'd in a piece of Haſlewood, in this manner . And if the Candle when lighted in a ſubterraneous Place, makes a great Noiſe, by its bright Sparkles, 'tis a ſign that there is in that Place a Treaſure: And the nearer the Searchers approach that Place, the more the Candle will ſparkle, and at laſt go out, when they are very near the Place. *The ſolid Treaſure of Little Albert*, p. 737.

(*r*) The *German* Troopers when they went into Country Towns and Villages, carry'd with them a ſort of divining Cocks, who diſcovered where their Landlord's Money was hid. *De Lancre*, p. 165.

(*s*) Concerning the ſuperſtitious Uſe of what is call'd the *Glorious Hand*, or *Hand of Glory*, by Houſebreakers in their Roberies we have the following Account. The pretended Uſe of this *Glorious Hand* is to ſtupify, or ſtun, all thoſe who are preſent, and render perfectly inſenſible. This *Glorious Hand* is the Hand of a hang'd Criminal, prepared in the following manner. 'Tis wrapt up in a bit of Winding-Sheet, very tight, to force out the ſmall remainder of Blood, then put into an Earthen Veſſel, with *Zimat*, *Saltpeter*, *Salt* and *Long-pepper*, all well pulveriſh'd; after which 'tis left 15 Days in that Pot, then taken out and expos'd to the hotteſt Sun of the *Dog-days*, 'till it becomes very dry; and if the Sun be not hot enough, they dry it an Oven heated with *Fern* and *Vervein*; then they make a ſort of Candle of the Greaſe of the hang'd Man, Virgin wax, and *Lapland Sefamum*, and they make uſe of this *Glorious Hand* as a Candleſtick to hold this Candle when lighted; and in all Places where-ever they come with this fatal Inſtrument, every Body they find there becomes immovable. We are alſo told, That 'tis to no purpoſe for Thieves to make uſe of this *Glorious Hand*; if the Threſhold of the Door, or the other Places by which they may enter, be rubb'd over with an Unguent, compos'd of the Gall of a Black Cat, the Fat of a White Hen, and the Blood of an Owl, and that this Compoſition be made in the Dog-days. *Solid Treaſure of Little Albert*, p. 84.

To this purpoſe, *Delvio* relates the following Story of the *Glorious Hand* in his *Magical Diſquiſitions*, p. 350.

Two Magicians, ſays he, coming to lodge in an Inn, with a deſign to rob it, deſired leave to lie by the Kitchin-Fire, which was allow'd: But the Maid of the Houſe, who miſtruſted them, every Body in the Houſe being gone to Bed, peep'd thro' a Hole of the Door, to ſee what theſe two Men did. She ſaw them pull out of a Bag, a dead Mans Hand, anointing its Fingers, and then light them all except one, which would not light, do whatever they could, becauſe, as

" er cannot be enough admired: Or with a Bat (*t*) pre-
" ſerv'd according to Art, and interrogated by him who would
" make uſe of it; or by certain Pancakes (*u*) baked at a
" certain time which theſe Authors have exactly noted. Here
" are you ſee many ways of becoming vaſtly Rich, and if
" you were as well acquainted as I am with the Particulars
" of theſe Operations, and the Practice of theſe Means, you
" would, as I do, admire the Addreſs and Ability of thoſe
" who invented them.

'Twill, reply'd *Sanſugue*, (who was raviſh'd to find his Father ſteering his Courſe, whether he wiſh'd to lead him; that is, to give him an Opportunity of enquiring into the particular Circumſtances of theſe marvellous Secrets) be a very great Pleaſure to me, to be thoroughly informed of what you know on this Subject; for I am perſuaded that theſe Authors have not neglected the proving of the Poſſibility of the Effects which they promiſe. Nothing more, reply'd Mr. *Ouſle*, is neceſſary to the belief of the Efficacy of theſe Secrets, than to read their judicious Conſtruction. I will impart them to you in Writing, for your better Information, and to gratifie your Curioſity. The Contents of what he wrote were only what we find in the Notes *o. p. q. r. s. t. u.* annex'd to this Chapter.

Sanſugue, read this repertory of Secrets, with all the Attention, which his greedy deſire of acquiring immenſe Riches, exacted of him. He endeavour'd to believe that theſe Secrets might produce their deſign'd Effect. I ſay, he endeavour'd; becauſe to do him Juſtice, we muſt fairly own, that he was not by far ſo credulous, and ſuperſtitious as his Father. But however, he was reſolved to try theſe Experiments, but privately, leſt he ſhould be laughed at, if he did not ſucceed; which plainly hinted that he did not much depend on them.

He

ſhe believed, that there was no Body awake in the Houſe but her ſelf; for the other Fingers being lighted up, to caſt into a profound Sleep, thoſe who were already aſleep; ſhe immediately went to wake her Maſter, but could not ſtir either him, or any of the reſt, till ſhe had extinguiſh'd the lighted Fingers, whilſt the Thieves were gone into a Chamber to begin their Robbery, *&c.*

(*t*) Some People believe that they ſhall abound in Riches, if after having cut off a Bat's Head with a piece of Silver, they put it into a Hole, which they ſtop up cloſe, keep it there three Months, and at the end of that Time ask of it what they would have. *Superſtitions of Monſieur Thiers. tom.* 1. *p.* 270.

(*u*) That you may not want the whole Year, make thin Pancakes with Eggs, Water and Meal in the time of the Celebration of the Maſs, on the *Feaſt of the Purification*, ſo that they be ready by that the Maſs is done. *Superſtition of Monſieur Thiers, t.* 1. *p.* 376, 377.

(*x*) 'Tis

He began then, with informing himſelf of the Moment of his Birth, in order to diſcover whither he had then the Felicity, to be bleſs'd with thoſe benign, happy and favourable Influences, mentioned by Mr. *Ouſle*, and which were noted in his Paper, as the time was alſo ſpecified, when they fall on thoſe who come into the World; but he found them very diſtant from his Nativity, and therefore reſolved at all Adventures, to make uſe of theſe admirable Secrets. But fearing that I ſhould tire the Reader, if I ſhould relate the particular Succeſs of theſe Experiments, I ſhall content my ſelf with telling him, That no one of them ſucceeded: But on the contrary, whilſt he was employed in this fooliſh Trade, he loſt a very conſiderable Cauſe, which, like all other Pleaders, he thought could not have gone wrong, without doing the greateſt and moſt crying piece of Injuſtice in the World. How many thouſand Fools did he call himſelf, for having given into theſe Follies! Of which he was ſo very much aſham'd, that he threw his Father's Paper into the Fire, that it might never put him in mind that he had been ſo ſilly, fooliſh and extravagantly Ridiculous, as to expect to become Rich by ſuch wretched poor Methods. But what he afterwards fell to, was certainly a more ſure and efficacious way. He began then to puſh at being a Caſhier (*x*) to a conſiderable Farm of the Revenue; and by that Place, getting into the Management of other Peoples Money, he grew rich enough, to become Farmer himſelf. He then got into ſeveral Poſts, in which his bare Appearance maintained his Kitchin and Equipages: For as ſoon as he found his Gains conſiderably advancing, he ſet up for Houſe-keeping, and like thoſe of his Profeſſion, aſſumed the Airs of a great Man; ran into Magnificence, and bought a great number of Superfluities. He would not certainly ever have done ſo much with all his Father's ſuperſtitious Practices.

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(*x*) 'Tis a pleaſant ſaying, that there is no Caſh ſo inconſiderable, as not to contain the Philoſophers Stone: But is yet grounded on Truth; for we ſcarce ever ſee any who get the Direction and Diſpoſition of Caſh, who don't by their Management at laſt grow rich enough to put their own Caſh into the Hands of others. They reſemble Chymiſts in one thing, that is, in that like them they do their Buſineſs ſecretly, and never call for any Witneſſes; but their Fare is very different, for the Rich impoveriſh themſelves by turning Chymiſts, and the Poor enrich themſelves by becoming Caſhires. If this does not always hold true, it does at leaſt very often. *La Langue, t. 2. p. 165.*

(*a*) *White*

CHAP. VIII.

Reflections on Magicians, Conjurers, Charms, Spells, and Conjurations.

CONsidering to what degree Monsieur *Ouste* was possessed with his Notion of the Powers of *Devils*, as appears by the Discourse which he compos'd in conjunction with the Abbot *Doudou*; and by the *Diabolical Apparitions*, with which he aver'd he was continually surrounded; we may then infer, that he believed without the Hesitation all the Stories which were told him of *Magicians*, *Conjurers*, *Charms*, *Spells*, *Sorceries*, the *Black Book* of *Conjurations*, and of the *Sabbath*, &c. Before I relate what he thought, said and did, with regard to these strange Subjects, I would wish the Reader would please to give me leave to impart to him my own Sentiments on those Heads, conform to what more learned Men than my self have thought. I hope then, that he will not slight my Reflections, when I assure him that they shall be well supported by the Evidences of the Learned, as will appear in the Notes, and I may without Presumption say, strictly conform to reason and good Sense.

The First REFLECTION.

From all Antiquity, that is, ever since there has been any Notice of *Magicians* and *Sorcerers*, the Distinction of two sorts of *Magic* has always been allow'd, that is to say the *White* and *Black Magic*. By the *White Magic* (*a*) is meant the marvellous Performances of Angels, or of some Men who by their Dexterity have seemed to do Wonders above the extent of humane Power. By a *Black Magic*, or the Black Art, (*b*) which is that treated of here, we are to understand, whatever Men perform by *Diabolical Assistance*, after their engaging in a Compact with the *Devils*, in order to obtain their Help. From this sort of Magic, is derived a particular Species called

(*a*) *White Magic*, is an Art, which performs its Effects by calling on good Angels, or barely by Dexterity without an Invocation. *Trevoux Dictionary.*

(*b*) *Black Magic* is an abominable Art, which teaches the Invocation of Devils in compliance with a Covenant made with them; and making use of their Service, to perform Supernatural Operations. *Id.*

(*c*) *Ne*

led *Necromancy*, (*c*) which Authors make to conſiſt in the Invocation of the *Dead*.

II. To attempt to deny that there ever were either *Magicians* and *Sorcerers*, would be to contradict an Opinion which has kept its Ground for ſo many Ages, that 'tis not be rejected, without the Imputation of Raſhneſs, ſince 'tis pretended that *Ham* (*d*) was the Inventer of Magic; that *Solomon* (*e*) was a skilful Proficient in it; that *Numa* wrote Books (*f*) on that Art; that there have been Schools (*g*) which publickly profeſſed to teach the Practice of it in *Spain*; that even a certain Pope himſelf is ſaid to be the Author of a Book (*h*) which

(*c*) *Necromancy* is a Divination by dead Bodies, which is perform'd by the ſight of ſomething on a Corpſe. 'Tis call'd the Black Magic, or Art, from the Latin Word *Niger*, *Black*; but comes from the Greek νέκρος, which ſignifies *dead*. *World bewitch'd*, *t.* 1. *p.* 40. *Alonzo of Arragon* ſaid of himſelf, that he was a great Necromancer, becauſe he continually took Advice of the Dead, meaning his Books. *Div. Cur.* 6. 341.

(*d*) We are told, that God ſent the Deluge to cleanſe the World from the contaminated Filth of a Crowd of Sorcerers and Conjurers; ſparing only *Noah*, his three Sons, and their Wives; even one of the former of which, *Ham*, taught this Sorcery and Magic to his Son *Mizraim*; who, by reaſon of his miraculous Performances, was nam'd *Zoroaſter*, and who, we are told, wrote on this Subject an hundred thouſand Verſes; and was at laſt carry'd away by the Devil in ſight of his Diſciples, after which, as *Suidas* ſays, he was never ſeen. *De Lancre*, *p.* 410.

We find in *Bochart Geog. Sacr. l.* 4. That ſome have affirm'd, that *Ham* was the Inventor of Magic, and that by magical Charms, with the uſe and power of which he was well acquainted, he rendred *Noah* impotent; reſenting, as theſe Dreamers tell us, his Father betraying a greater tenderneſs for thoſe of his Children born after the Deluge, than for thoſe which he had before. *Thouſand Queſtions*, *Jan.* 68, 69.

(*e*) *Joſephus l.* 8 *c.* 2. *of his Jewiſh Antiquities*, carries the Antiquity of Magic as high as *Solomon*. It conſiſted, according to him, in the uſe of a certain Root ſet in a Seal, and held under the Noſe of the poſſeſt Patient. Theſe Exorciſers alſo pronounc'd *Solomon's* Name, with the Conjurations which he had introduc'd, and then the Devil was forc'd to be gone. He alſo affirms, that God learnt the King this efficacious Art of caſting out Devils, and that the latter wrote a Book on that Subject. *World bewitch'd*, *t.* 2. *p.* 176. *Niceras*, *l.* 4. *Annal. in vita Manuel Comn.* mentions the *Clavicula Salomonis*. *Le Loyer*, *p.* 317.

(*f*) *Numa Pompilius* wrote ſeven Books in Latin and Greek, of the Maxims of the Magical Art; they were found in a Stone near his Tomb, and publickly burnt. *Learned Incredulity*, *p.* 49.

If we will believe *Le Loyer* and *Delrio*, the principal Authors who defend all the fabulous Stories related of *Numa*, are *Plutarch*, and *Dionyſius Halicarnaſſæus*; but when we come to examin them, we find, on the contrary, that they refute, overthrow and detect them, and inform us, that they never gave any Credit to them. *Naud. Apol. p.* 185.

(*g*) There were publick Magical Schools at *Toledo*, *Sevil* and *Salamanca*, held in a deep Cave, the Mouth of which was wall'd up by Q. *Iſabella* the Conſort of K. *Ferdinand*. *Learned Incredulity*, *p.* 45.

(*h*) Some pretend, that the Chronicle of *France* informs us, that *Charles the Great* received of a Pope a certain little Book, compos'd only of Figures and myſterious Words, which that Prince

which is affirmed to contain ſeveral myſterious Secrets, barely to ſeem to doubt of the genuine Authority of which would be to ſtir up the whole Populace againſt one. God forbid that I ſhould here deny that there are *Magicians* and *Sorcerers*. I believe there may be, and alſo that there has been ſuch; but not by reaſon of the Invention of that Art aſcrib'd to *Ham*, and the Books attributed to *Solomon*, *Numa* and others; becauſe I cannot find any thing to induce me to allow either him the Inventer of the one, or them, the Authors of the other: But on the contrary ſhould wholly deny both, if I had no better reaſon to grant them. The ſole Argument then, which induces me to believe that there may be *Sorcerers*, is that it may pleaſe God to permit *Devils* to give Men an Opportunity of thoroughly conſidering and knowing themſelves, their own Strength and Weakneſs: Their Strength, that they may become ſtronger by their own Reſiſtance; and their Weakneſs that they may learn to diſtruſt themſelves, and to have recourſe to him; or elſe as ſome have aſſerted, to convince Infidels of the exiſtence of Spirits, (*i*) and conſequently of the Exiſtence of God. This Notion of the Power of the *Devils*, with regard to *Sorcerers* and *Magicians*, ſeems to me much more reaſonable than that of an ancient Philoſopher, who imagined that whenever the Soul is properly diſpos'd, it can of its ſelf perform whatever is called either a Charm or Enchantment. (*k*) I believe then (and the rather repeat it, becauſe I would not be charg'd with an Incredulity on this regard, which many would very much blame) I believe then, I ſay, that 'tis poſſible there may be Sorcerers and Magicians: But I am far from believing my ſelf, or thinking that reaſonable Men are oblig'd to believe all the Tales which are told of them. Let us but never ſo little examin theſe Stories, and conſider, that the Events which they relate, could not have happen'd without a particular Permiſſion of the Divine Providence,

Prince uſed with great Succeſs on very many occaſions; and that this ſmall Piece was entitled. *Enchiridion Leonis Papæ. Solid Treaſure of little Albert. p.* 4.

(*i*) According to the Opinion of ſome Schoolmen, Magicians are permitted by God, that thoſe Libertines who will not believe any other God than Nature, ſhould be forc'd to own that there are immaterial Subſtances. M. L. V. *t.* 1. *p.* 316.

Vaſquez ſays, that Magical Books are neceſſary, and Magicians allow'd by God, that the irreligious and incredulous ſhould be converted from their Atheiſm, by diſcovering by 'em that there are other Subſtances, beſides thoſe which they can judge of by their Fingers end and their Eyes. *Naud. Apol. p.* 381.

(*k*) *Avicen*, to prove that there are Charms, affirms, that all material Subſtances are ſubject to the Human Soul, properly diſpoſed and exalted above Matter. *Diſt. cur. p.* 144.

(*l*) The

vidence, by reaſon they don't follow the natural and ordinary Courſe of thing; and we ſhall find in them ſo many things unworthy of the Divine Wiſdom and Majeſty, that 'tis but reaſonable to fear, that barely admitting them to be true, would affront both. The following Chapters will clearly diſcover this impious Indignity. I deſire then that the Reader would pleaſe to remember, that whatever I ſhall hereafter ſay concerning Sorcerers, Magicians, Charms and Spells, is only to expoſe the ridiculous Extravagance of an infinite number of Tales on this Subject; which have no other Foundation, the Impoſture of thoſe who forg'd them, and the too eaſie Credulity of thoſe who believe them, as I have already obſerv'd with regard to other Fables and Errors.

3. How impertinent is it, for inſtance, either to affirm or believe literally, that at the Birth of a Man deſtin'd for a Conjurer, there comes with him into the World an Animal, (*l*) that ever after continually accompanies him. If we are capable of believing what is ſo ridiculous, without the leaſt ſhadow of Reaſon, what ſhall we not believe after that? What Evidence is there of the Birth of this Animal? What is the Cauſe of its Birth? From whence is it produc'd? Where is it? Whence comes it? Do we ſee it? Do we hear it? What Shape has it? Or to what uſe does it ſerve? But tho' Monſ. *Ouſle*, and thoſe like him, cannot give any reaſonable Anſwer to theſe Queſtions, they yet believe it. But why? Becauſe they have either read, or heard it reported. We are not to expect any other Reaſons of their Credulity. Will unreaſonable People ever be inclin'd to ſearch after juſt Arguments, or yield to them when produc'd?

4. There are alſo other prevalent Encouragements to the Credulity of the *Ouſles*. This Man, who is accus'd of Sorcery, has, ſay they, a Mark on his Body: (*m*) He did not cry,

(*l*) The *Pythagoreans* believ'd, that when thoſe Men who were deſtin'd for Sorcerers came into the World, a certain Animal was born with them, call'd the *many-headed Beaſt*, ſometimes *Diſcord*, and at others *Inconſtance* and *Mutability*. *De Lancre*, *p.* 18.

(*m*) Behold the manner of Proceedings in the Examination of thoſe accus'd of Sorcery, eſpecially in *Germany*: A bare Report that the Perſon is a Sorcerer, is enough; he is immediately on that impriſon'd, and then interrogated; if he denies it, he is put to the Torture twice or thrice, and if he owns it, he pronounces his own Sentence. It has long paſs'd for a Mark of Conviction, that the accus'd Wretch, when in the Hands of Juſtice, cannot cry; which Proof we meet with in the Trial of a Pariſh-Prieſt who was burnt at *Loudun*; where the Exorciſt ſays to him. *Præcipio tibi ut, ſi ſis innocens, effundas lachrymas*; *I command thee to ſhed Tears, if thou art innocent*; which he not

cry, or but three Tears fell from his right Eye: (*n*) He called the Devil *Barabbas*; (*o*) or was not able to do any Mischief to the Officers of Justice. (*p*) Therefore he is a Conjurer. What a wretched Consequence is this! Is it possible that wise, learned, just and sagacious Magistrates, can take any, even the least notice of such weak, equivocal and trifling Evidence, with regard to influencing their Sentences? Is not the offering such Testimonies as these to prove that there are Sorcerers, sufficient to make us doubt their real Existence?

Another, say they, was found in a long black Robe, holding in his Hand a Rod, with which he made several Circles; (*q*) he went backwards, utter'd certain unusual Words which no body understood (and we may add, which he did not himself understand). He carry'd about with him several Bats, and several sorts of Owls, therefore he was a Magician. But for my part, I take him to be a Fool who deluded himself, or a Quacking Knave who design'd to cheat others. What can these Mummeries contribute to the working of Miracles? Has

not doing, it was alledg'd as a Proof of his Crime, that no Tears fell from his Eyes, neither whilst he endur'd the Torture, nor afterward., even when he was exorcis'd with the Exorcism destin'd against Magicians. But because 'tis thought that the Devil is willing to serve his Subjects and Friends with his utmost Address and Ability, these Examiners take extraordinary care, that nothing at all be left on him, lest some hidden Charm should remain there, by which they might set themselves at liberty: To this end they pull off all their Cloaths, and at the same time search them, to discover whether they have any Diabolical Marks on their Bodies. Thus Men and Women are strip'd stark naked, and all the Hair of their Bodies shorn off. This way of Examination was practis'd on the Priest of *Loudun*; and that he might not hope for any Assistance from the Devils, a Capucin Friar exorcis'd the Air, the Earth, and the other Elements, the Mallets, Wedges, and other Instruments of Torture: They pull'd off his Cloaths and put him on others; he was shorn all over, and search'd for Marks of the Devil on his Body. *Hist. of the Devils of Loud.* p. 201, 207, 205, 130.

(*n*) Witches cannot shed one Tear what Pain soever they are put to; which passes also amongst the *German* Judges for a very strong Presumption that the Woman is a Witch. *Bodin*, p. 271. The same Author says, p. 263. That 'tis not possible for Conjurers to shed any more than three Tears, and those from the right Eye.

(*o*) When Witches are in the hands of Justice, and seem to abhor the Devil, they call him *Barabbas*. *De Lancre*, p. 142.

(*p*) Sorcerers have not the power of hurting the Officers of Justice, says *Bodin*, p. 270.

(*q*) He had on his Head a Hat made of *Vervain*, a Bat half dead fastned to his Robe on the side next his Heart, a Collar about his Neck, set with seven different precious Stones, each of which bare the Signature of the Planet which govern'd it; he had in his left Hand a triangular Vase, full of Dew, and in his right a green Elder Switch: He went backwards to shelter himself under an old Oak, made 3 Circles one within another, and had on his Hand a Glove made of Virgin Parchment. *Cir.*

(*r*) *Agrippa's*

Has the Devil any want of them? Theſe Circles, Bats, Night-Owls and Owls; this Rod, and this black Robe, are they endu'd with the Power of doing the Wonders attributed to them? Why don't we laugh at all theſe Extravagancies, ſince the famous *Agrippa*, after having treated more ſeriouſly of Magick, in his *Occult Philoſophy*, has yet in his Book of the *Vanity of Sciences*, own'd (*r*) that we are not to give any Credit (*s*) to any thing which he had ſaid in favour of all theſe ſuperſtitious Practices; and that after having exhauſted the Subject, by the aſſiſtance of the moſt profound Erudition, and the moſt curious Enquiries which any learned Man could be capable of?

V. What makes me ſuſpect moſt of the Relations which we meet with in Books, concerning Sorcerers and Magicians, is, that I find them daily recounting Stories of Charms and Diabolical Practices, even when there has been no ſuch things as Spells or Conjurations; but only there happen'd ſome extraordinary Event, which every body did not comprehend. (*t*) Let but a Hurricane deſtroy the Fruits of the Earth, ſimple

(*r*) *Agrippa*'s Book of the Vanity of Sciences, brought him into great Troubles, and created him many Enemies. *Naud. Apol.* p. 306.

(*s*) *Agrippa* ſpeaking of himſelf, in his Tract of the *Vanity of Sciences*, *chap.* 48. has theſe Words. 'I confeſs, that when young I wrote three 'large Books of Magic, which I entitled of *Occult Philoſophy*: All the 'Miſchief that I may have done by 'which, prompted either by Curioſity, or youthful Fire, I am very 'willing to attone for here, by this 'Retractation. For indeed I have formerly ſpent much time in thoſe Vanities; by which yet I have at leaſt 'gain'd Experience enough to qualify 'my ſelf to diſſwade others from ſtudying them. I ſay then, that whoſoever pretends to Divination, not 'by the Power, and according to the 'Truth of God; but by Diabolical 'Falſhood, and the Operations of 'wicked Spirits: That thoſe who 'pretend to do Miracles by Magical 'Vanities, Exorciſms, Charms, Philtres, and other Diabolical Artifices; 'and to that end make uſe of cheating Idolatrous Practices, and blind 'Mens Eyes, and delude them with 'the ſeeming Appearance of Phantoms, which ſoon vaniſh. All ſuch 'as theſe, I ſay, with *Jannes*, *Mambres*, and *Simon Magus*, will be eternally condemn'd to Hell Fire.

(*t*) Moſt Men attribute to Magick whatever they look on as extraordinary, and of which they cannot comprehend the Cauſe: So that if we will believe the Vulgar, there are ſcarce any vaſt Piles of Building, which were not erected in a moment by Demons. That of *Provence* has formerly been ſaid to ſupport the Bridge of *Avignon*, of which *Baronius* himſelf makes a real Miracle. And the *Neapolitans* are perſuaded that the Mountain *Poſilippo* was excavated by the Magical Conjurations of *Virgil*; tho' 'tis plain that ſeveral Authors as ancient, or yet older than that Poet, and *Strabo* amongſt others, who liv'd in the reign of *Auguſtus* as well as he, have mention'd this Road as cut through many Years before they wrote. *Baronius's Annals for the Year* 1177. *Naude ch.* 21. *M. L. V t.* 1. *p.* 316, 317.

If a ſudden Storm happen to ariſe, and we happen to have a little Spleen againſt a Perſon who is ſuſpected to be a Conjurer, we are ſure to charge him

ple People immediately recollect the Tales which have been told of Magicians, with relation to ſuch Diſaſters; and on that they begin to ſuſpect, and think they find the Marks of magical Charms. For inſtance: In a Tempeſt, a Peaſant has been ſeen in the Fields uttering ſome Words, and expreſſing himſelf by ſome Geſtures, which ſhew'd that he was there on ſome ill deſign; when, in reality, this poor Man only lamented the damage this ill Weather did to others and himſelf. The Populace gather and diſſect Hail ſtones, in which they find ſome Hair; on which they burſt out into freſh Exclamations, which expreſs their aſſurance, that what has happen'd has been done by Conjurers. And yet is it not very natural, that Hair flying in the Air ſhould mix with the Meteors which paſs and fall thro' it? How many Stories do we daily hear of Spells made uſe of to procure Love: whilſt wiſe and judicious Men, who earneſtly apply to a thoro' Examination of the Cauſes of Events, have always known, that a proper Addreſs, Conſtancy, ſtudying the Foible of thoſe whoſe Hearts the Lovers aim at, and a ſedulous application to gain them by that weak place, were all the Magical Charms which were made uſe of to render them amiable, or cauſe them to be belov'd. Do you but ſucceed in your Profeſſion by an uncommon and unexpected way? (*u*) Do you increaſe your Eſtate conſiderably, (*x*) without any bodies knowing what means you us'd? Do you, by a Knowledge (*y*) what

him with the Horricane. If any one gives a little Cake, a Sugar-plumb, an Apple, or any other Fruit, to a Child, who ſoon after falls into a tedious languiſhing Illneſs; he who made that Preſent is immediately ſuſpected to have bewitch'd the Child, and all the uſual Methods againſt Sorcerers are try'd to diſcover the Truth of this Suppoſition; ſo that if the Child grows well ſoon after this Proof, they undeniably conclude that 'twas bewitch'd. *World bewitch'd*, *t.* 1. *p.* 327.

(*u*) *Galen* was ſuſpected of Magic at *Rome*, for having diverted a Defluxion in leſs than two days by Phlebotomy. *Naud Apol.* 44.

L. Lamy, an ancient Doctor of Phyſick, in his 4*th* Letter before his Anatomical Diſcourſes, Printed at *Rouen* in 1975. ſays of Mr. *Blondel*, a *Pariſian* Phyſician, that a Student in Phyſick averr'd to him, that Dr. *Blondel* once publickly declar'd in the Schools, that thoſe who us'd *Quinquina* were guilty of a mortal Sin, and entred into an implicit Contract with the Devil; and to prove that the Cure by this Remedy is Magical, he alledg'd, that it wrought on all Conſtitutions; and that after a certain time the Diſeaſe return'd: Which have been Marks which have been acknowledg'd by all thoſe who have written againſt Magicians, ſuffiicient to fix the true Character of a Diabolical Cure. *Dict. Crit. t.* 1. *p.* 695.

(*x*) The *Roman* Peaſant *Furius Creſinius*, being accus'd to his Countrymen of Sorcery, becauſe that his ſmall ſpot of Ground yielded a much better Crop than much larger Farms, juſtify'd himſelf by barely producing his Inſtrument of Tillage. *Naud. Apol. p.* 42.

(*y*) I

which is very natural, but yet unknown to others, foretel (y) what comes to pass? Do you shew a Performance, (z) the like to which has not before been seen, and in which appear some Motions, of which the Springs are unknown? Do you but publish a Discovery (a) in the Sciences, which is such as looks like a Secret, and incomprehensible, without knowing the Principles and Rules which led you to the discovery? In all these Cases take care you be not pointed and exclaim'd at as a Sorcerer, or Conjurer; and if either Envy, Revenge, Malice, (b) or Power fall in with Ignorance, that they don't prove very mischievous to you. There are but too many Instances of those, who have in this particular been the Victims to these Passions; consequently, these Examples are really so many Reasons, which should prevent our believing too rashly all the Stories which we meet with of Charms and Magical Operations.

VI. How many are there who fancy themselves Conjurers! How many who imagin themselves to be bewitch'd, and yet are neither bewitch'd, (c) nor Sorcerers, (d) any otherwise than

(y) I have been told, that a certain *Norman* Gentleman observing from the Barometer, that it would not be long before it rain'd, got his Hay mow'd whilst the fine Weather lasted; which made the Country-People all about him report, that he held a Correspondence with the Devil. *Crit. Dict. t.* 2. *p.* 951.

(z) The People of the new World, at first sight took Ships and Sails to be Magical Operations, and the *Spaniards* for Devils, who came to destroy them with the Thunder and Lightning of their Muskets and Pistols. *Naud. Apol. p.* 53.

(a) We have seen the Sieur *de Vatan*, in the Year 1611. a little before his Disgrace, accus'd of Magic at *Paris*, for Printing his Commentary on the Tenth Book of *Euclid*'s Elements; which so frightned one *Genest*, to whom he had entrusted the Correction of the Press, that he not only fled, but soon after dy'd. *M. L. V. t.* 1. *p.* 321.

(b) *Curio*, a *Roman* Orator, making a Speech in a full Senate, says, *Cicero de clar. Orator.* and breaking off very abruptly, because his Memory fail'd him, charg'd *Titinnia*, his Adversary, with depriving him of his Sense and Memory by Charms and Spells.

(c) *Avicenna* believ'd, that no Enchantments have Power to change the Health and sound Constitution of Man; and that those who believe themselves bewitch'd, bewitch themselves by their own strong Imagination only. He also affirms, that he never met with any Patient who pretended to be bewitch'd, whom he did not cure by ridding his Head of the Notion that he was so. *Le Loyer* 152.

(d) There is another sort of Magic, which Men practice on themselves. It consists in anointing themselves with a Magical Unguent; so call'd, because compos'd of Ingredients which naturally tend to disturb the Brain of Men and Beasts: Which done, the Imagination goes to work, and the Patient believes himself a Wolf, a Bear, a Cat, *&c.* *World bew. t.* 3. *p.* 368.

Acosta observes, *l.* 5. *ch.* 26. *of the Hist. of the West-Indies*, That there were Priests in the City of *Mexico*, who boasted of frequent Conferences with their Gods; before which, they always rub'd their Bodies over with a certain abominable Ointment, which

than purely by imagination. Those Unguents which Impostors have invented, and imparted to those who are weak enough to believe, that they will convey them to the Sabbath, and transform them into strange Shapes: Those Ointments, I say, are generally compos'd of such Drugs as naturally disturb and stupifie the Brain; and at the same time, suggest to these miserable Wretches a sort of visionary Dreams, which they take for Realities, tho' they are indeed nothing but the confus'd Productions of a distracted Imagination; and these deluded Wretches should rather be treated like Madmen, (*e*) and whimsical Fools, than Conjurers and Magicians; and then 'twould appear, that Medicinal Applications better suit their Case, than the so much boasted Methods commonly made use of to clear them of these pretended Diabolical Possessions. They are, in this regard, more ignorant than wicked, and rather weak than criminal; or if they are wicked and criminal, 'tis much more from the ill disposition of their Mind, than any Diabolical Stratagems, which are nothing near so frequently practis'd, as related and describ'd.

VII. If some simple Wretches have believ'd themselves Sorcerers, there have been also some great Men, who have affected that Character. They did not indeed call themselves Sorcerers and Magicians, for those Names were too odious for them to venture on: But what is almost the same thing; they endeavour'd to persuade the World, that they held a great Correspondence (*f*) with Spirits; that they receiv'd several

he describes, and which was so infectious, that even Beasts themselves fled from it. It depriv'd them of all Fear, rendred them very cruel, and probably gave them Visions of their false Gods.

(*e*) Some Years since, says *Montagne*, *l.* 1. *p.* 374. 375. I went thro' the Territories of a Sovereign Prince; who to oblige me, and remove my Incredulity, entertain'd me with the sight of ten or twelve Prisoners of this kind, I mean Diabolical Practitioners; and amongst the rest an old Woman, for uglines and deformity a true Witch indeed, who was very famous for her great Abilities in that Profession. I saw both Proofs and free Confessions, and I know not what insensible Mark about this old Woman; I examin'd and talk'd with her as much as I pleased, and that with the utmost attention of which I was capable; and am not apt to tye up my Judgment by Prepossession; but on my Conscience, after all, I should rather have order'd her Hellebore than Hemlock. *Captivâ; res magis mentibus quam conscelerati similis visa.* Liv. *Liv.* 6.

(*f*) Tacitus *Livy* seems to give us some light towards the Discovery of the first Cause, why great Men have been suspected of Magic, tho' none of 'em ever practis'd it, by that Passage of his History, *lib.* 4. *Dec.* 1. where he says, *datur hac venia antiquitati, ut miscendo humana divinis primordia urbium augustiora faciat.* From whence we may conjecture, that the most subtil and politick Legislators very well know, that the most effectual way of securing and maintaining an Authority over their People, was to perswade 'em, that they were only the Instruments

several Instructions from them; were acquainted with future Events by their means; and that by their Assistance they were enabled to succeed infallibly in their Designs. The Government found its account in this Artifice: Even Religion it self receiv'd some Advantage by it; and, in short, nothing better suited their Interests; since the People being prepossest by this pretended Correspondence, and firmly believing it, look'd on them with Veneration, obey'd them without any Resistance; and the more willingly seconded their Enterprizes, because believing them to be so well back'd, they thought nothing able to stand against them. Thus, by a well concerted Address, wise Men draw great Advantages from weak, credulous and passionate Minds, which turn to the promotion of extraordinary Designs.

VIII. In all that is attributed to Conjurers, by the Stories told of them, I find these Relators allowing them Powers, which to me seem very suspicious; for, in short, they, in a sort, subject the Elements to their arbitrary disposal, (*b*)

Words,

ments of some supreme Deity, who pleas'd to favour them with his Assistance, and receive 'em into his Protection; made a very pertinent use of these fictitious Deities, suppositious Conferences, false Apparitions; and in a word, of this Magic of the Ancients, the better to disguise their Ambition, and lay the more stable Foundation of their design'd Empires: Pursuant to which we find, that *Trismegistus* gave out, that he receiv'd his Laws of *Mercury*; *Zamolxis* of *Vesta*; *Charondas* of *Saturn*; *Minos* of *Jupiter*; *Draco* and *Solon* of *Minerva*; *Numa* of the Nymph *Egeria*; and *Mahomet* of the Angel *Gabriel*, who frequently whisper'd in his Ear in the Shape of a Pidgeon; doubtless as well taught for that purpose as *Pythagoras*'s Eagle, and *Sertorius*'s Hind. *Naud. Apol. p.* 36, 37.

(*g*) The Ancient Sages allow'd of Sorcerers, to accommodate themselves to the Laws, Religion, and Political Interest of their Country. *Cir.*

(*b*) 'Tis asserted, that Magicians exercise a sort of Command over the Dæmons whom they invoke, and that they are able to force the whole Course of Nature to obey them. To this purpose *Lucan*, *l.* 6. *v.* 499, *&c.*

Better our Fate they by their Magick know
Than ev'n the Gods, by whom 'tis order'd, do.
Their Powers unknown the Universe affright,
And take above the Clouds a daring Flight.
Them Nature hears, and their dread Call obeys;
By them the Sun laments his dying Rays.
Unbidden by the God that rules the Sky,
Heav'n arms, and fiery Bolts and Flashes fly.
Winter, by them, puts on a florid Face;
And Frosts, in Summer, nip the rising Grass.
The Moon forsakes her Throne, by them compell'd;
And sheds her slimy Poisons on the Field.
Such Insolence can deathless Beings bear?
What must their Trouble be, and what their Care?
To see the worst of Mortals act their Parts,
And Heav'nly Pow'rs suspend, by Hellish Arts.

and enable them, as it were, to invert the ordinary Course of Nature. Is it fine Weather, on their pronouncing a few Words, (*i*) and practising a few ridiculous, impertinent, and wholly insignificant Ceremonies, immediately, if we believe these Historians, the Heavens grow black, the Clouds thicken, the Lightning Flashes, Thunder-claps intermix with Hail and Rain, and all this purely to terrifie the Spectators, beat down Houses, destroy the Crop, ravage the Fields, and scatter Desolation every where. Would not one hence infer, that these Magicians command the Devils (on whom 'tis yet said, that they depend) and force them to execute their cruel Designs, and assist them in all the mischievous Pranks which they undertake, either out of Revenge, or for Diversion? The more I consider this extravagant Power, the more I am induc'd to suspect, to the last degree, whatever is told of Conjurers and Wizzards. How can I, without any thoro' Examination, blindly run into a Belief of the possibility of the Facts which are reported on this Subject: Shall I, for instance, believe that a wretched old Woman, who passes for a Witch amongst all her Neighbours, and who, as well thro' Folly, as the weight of old Age, is become senseless; who has scarce wherewithal to cover her Nakedness; who does not only want the Conveniencies of Life, but can scarce get Bread to eat: Can I think, I say, notwithstanding all this, that such an old Woman, by sitting down in her Chimney-corner, and muttering I know not what Words, can disturb the Air, kindle the Fire of Heaven, raise Storms on the Seas, eradicate the largest Trees, and that because 'tis her pleasure: (*k*) That because she is pleas'd to do it, the Devil also complies

(*i*) I don't believe that the 24 Letters of the Alphabet, conceal in them the occult Malignity of such an immediate Poison; nor that opening ones Mouth, closing ones Teeth, and resting the Tongue in such, or such a manner on the Palate, is sufficient to infect Sheep with the Murrain, or to cure them when tainted. If this be ascrib'd to the Diabolical Contract, I am at a loss to find the time when the Devil ever contracted with Mankind, that whenever they should utter certain Words, he should kill and destroy, &c. *Cir.*

(*k*) What probability is there, that as often as a silly old Woman is pleased to mutter two or three Words out of the *Grimoire*, or Black-Book, and clap a Broom betwixt her Legs, that Satan should be oblig'd to transport her thro' the Chimney whither she pleases? That God, whose Omnipotence but very rarely transcends the Laws of Nature; yet allows this Enemy of his Glory to violate them continually: And that he should suffer a Devil to work the same Miracle for a wretched Sorcerer, which we read with admiration in the History of the greatest Prophets, when they were taken up into Heaven by Angels, and which *Herodotus* himself, *l.* 4. raillies in the Person of *Abaris*, whom the Heathen Credulity represented flying thro' the Air, mounted, not on *Pegasus*, but on an

plies with her; and also that God permits both the Devil, and this miserable old Woman? O my God, teach me, I beseech you, how to reconcile this Permission, with the Greatness of your Majesty, and the Wisdom of your Providence. Thou, O Lord, lovest Mankind, and dost not desire their Destruction: Thou wilt not have them acknowledge any other besides thy self for the Sovereign Ruler of Nature. Reveal to me then, I pray, if thou givest so much Power to the Devil and this old Woman, in what particular this Power can conduce to express to Mankind the tender Affection which thou beareſt them, the desire which thou hast to render them eternally happy, and the Obligation under which they lie of acknowledging thy infinite Power?

IX. We are told that most of those accus'd of Sorcery, have at last confess'd themselves Guilty. Are we then, therefore oblig'd to believe them? Perhaps they really thought themselves so: But the Difference is frequently very wide, betwixt believing a thing, and being certain that 'tis true. Are not these People generally thoughtless, stupid, ignorant Wretches, and being such, may they not easily mistake their Whimsies for Truths? (*l*) And if they are not stupid, is it impossible for them to invent Lies to this Purpose, (*m*) either out of a mistaken Vanity to distinguish themselves, or a malicious

an Arrow, which he presented to *Pythagoras*, if we believe *Jamblichus*, *c.* 19. *de vita Pyth. M. L. V. t.* 1. *p.* 320.

(*l*) Who are they, who tell us these Tales of Conjurers? A Peasant, an ignorant Wretch, a poor old Woman; poor for want of Money, and as old, her Reason is feeble, and she given to Tatling; her Sight is very weak; she mistakes a Hare for a Cat: Age has intimidated her, and she thinks she sees fifty instead of one. *Cir.*

(*m*) Yet even in this particular, 'tis said that we ought not always to believe these Conjurers on their own Confession; for we have sometimes found them accuse themselves of killing Persons then alive, and in perfect Health. In other Accusations I will readily own, that a Man of any Character whatsoever may be believed in what he charges himself with, conceiving or acting within the Compass of human Power; but as to what is Supernatural, he ought no farther to be believed, than justified by a Supernatural Confirmation. This Privilege which it has pleas'd God to bestow on some of our Witnesses ought not to be vilified and lightly communicat d. My Ears are stunn'd with a thousand such Tales. Three Men were on such a Day in the *East* Country, and on such an Hour of the next Day, they were in such a Place in the *West*, and so dress. Certainly I shall not believe my self. How much more natural, and probable is it that two Men should lye, than that a Man in twelve Hours time should as swift as the Winds, flye from the *East* to the *west*? How much more Natural is it, that our Understanding should be dislodg'd by the Volubility of our deprav'd Imagination, than that one of us should be carry'd on a Broom, up the Chimney, with our Flesh and Bones by a strange Spirit? *Montagne*, *l.* 1. *p.* 273, 374.

cious Design to cause themselves to be fear'd? If when in the Hands of Justice, they own the Sorceries of which they are accus'd, this Confession is perhaps extorted from them by the Violence of the Torture, to free themselves from it; or because they have not Skill enough to defend themselves; or because that leading a very miserable Life, as they generally do, (*n*) they desire nothing so much as to be deliver'd out of it. Frequently these Wretches are very much puzzled what Course to take: If they defend themselves ill, they are sure to be convicted; if they talk better than their Judges expect from such ignorant People, I behold another Argument for their Conviction, because it may be imagin'd that the *Devil* has instructed them. And as for the *Devil*, whence comes it, that he abandons them always when they are taken? (*o*) Since he would find his Account better by delivering them; for they being at liberty would continually be doing of Mischief, and committing of Crimes, whilst on the other side remaining in Prison, they generally come to themselves, and abandon, detest and renounce his Service; retract their Promise, and at last draw themselves out of his Hands. Why does this Wicked Spirit almost always address himself to ignorant Wretches and Beggars. If he made use of subtile, dextrous, ingenious and learned Men, their Example would draw others over to him, and their Address would augment his Empire. If they were rich, they would much easier corrupt others by their Riches, by their magnificent Figure; the Lustre which surrounded them, and the Pleasures which they were seen to wallow in. All these Advantages would prove as

(*n*) *Erault* the Civilian, considering that there are none but miserable poor Wretches, who pretend to Divinations and Charms, concludes that this Trade is no longer followed by any but poor and ignorant Rascals. *Non amplius Philosophorum, sed rusticorum & Idiotarum.* 5 Rer. Judic.

The Conjurers are Beggars: What do they get then by serving the Devil? How! to want every thing, starve, and be in continual Fears of being broil'd alive, and yet, *&c.* If the Devil would give them a great deal of Money, to buy great Posts, they might then be able to do Mischief, *&c. Cir.*

(*o*) Why does not the Devil change this Conjurer into a Fly, to deliver him out of the Hands of Justice, since he before turn'd him into a Cat? But, 'tis alledg'd, that Conjurers have no Power, when in the Hands of Justice. But how unreasonable is it? Shall a Judge, if a wicked Man, derive a Power over the Devils, from his Post which he has bought, perhaps with stoll'n Money! At least the Devil should have remov'd this Wretch, his Servant, out of the way before he was taken. For who will serve him for the future, if he thus abandons his Retainers? For such a subtil Spirit, he commits great Blunders. *Cir.*

(*p*) We

as it were ſo many Allurements, againſt which a great many could ſcarce be able to defend themſelves; and certainly the Number of Conjurers and Sorcerers, would then be much more conſiderable than 'tis at preſent (*p*).

'Tis by the force of theſe and ſuch like Reflections, that we may arm our ſelves againſt a too eaſie belief of all thoſe Stories, which we hear or read on this Subject: Tales which are indeed very properly call'd the *Fool's Gazette*, or the *Creed* of thoſe who believe too much.

But we have long ſince loſt ſight of Monſieur *Ouſle*, return we now to him; his Extravagancies will not a little contribute to reinforce our Reflections, and will alſo give us Opportunity of enlarging them, and making freſh ones, to diſcover, and diſplay the ridiculouſneſs and falſity of ſuperſtitious Practices.

(*p*) We are not oblig'd to believe, that in the Reign of *Charles* IX. there were above 30000 Magicians in *Paris*, becauſe ſome have written, that one who paſſed for their Chief, declar'd it. If this was true, they would be almoſt as frequent as other Men, according as this Evil encreaſes, and we daily grow more corrupt. *Journal of H.* 3. *M. L. V. p.* 321.

A great *Neapolitan* Conjurer, called the *Conſervatos*, and another born at *Maas*, whoſe Name was *Trois-Echelles*, having after they were condemn'd to Death, obtain'd their Pardons, on condition that they ſhould diſcover their Accomplices, ſaid, that there were above 100000 in their Countries. *Bodin. p.* 7.

In ſuch Countries as *Lorrain* where the Lords of the Mannors confiſcate the Body and Goods of thoſe who are condemn'd for Sorcery, are found the greateſt number of Conjurers and Witches, there being almoſt as many there, as in all *Europe* beſides. *M. L. V. t.* 1. 317. 318.

CHAP. IX.

In which we ſee how apt Monſieur Oufle *was to ſuſpect every Body who came near him for Conjurers; the Frights which theſe Suſpicions put him in; the Extravagancies which theſe Terrors run him into, and ſeveral very curious Reflections on this Subject.*

NEver Man believ'd ſo firmly as Monſieur *Ouſle*, all the Stories of *Witches*, *Conjurers*, *Magicians*, and whatever relates to Charms and Enchantments. He doubted nothing on this Subject; whence it was, that he was long and inceſſantly

ſantly alarm'd by Diſturbances, which did not allow him a Moments reſt; for he fancy'd that 'twas impoſſible he might be continually bewitch'd. He had read ſo many Stories of a prodigious number of Means, which Sorcerers make uſe of to Enchant, Bewitch and Torment thoſe whom they pleaſe to treat ſo, that he did not think himſelf at all ſafe in this regard. His beſt Friends diſturb'd him; thoſe Perſons whom he had not been us'd to ſee, and whoſe Figure was any thing uncommon, or diſcover'd any ſtrange Deformity; threw him into ſuch great Jealouſies, that he kept on his Guard, with as much Circumſpection, as if he had been oblig'd to a violent Engagement againſt his moſt cruel Enemies. If any Body chanced to run againſt him, or give him a clap on the Shoulder, he inſtantly return'd it, without any regard to good Manners. If any Body look'd earneſtly on him, he ran away as faſt, as if Darts muſt unavoidably iſſue from the Eyes, which were fix'd on him. Unhappy were they who look'd awry on him; for they riſqu'd being as ſeverely treated as though they had had a deſign on his Life. To make him any Preſent was to render him uneaſie, ſo much he feared it was accompany'd with ſome Charm. In ſhort, having read of a vaſt many ways of Figure-flinging, practiſing Charms, and ſcattering of Spells, whatever bare any reſemblance or relation to theſe Ways, were ſuſpected by him; they fill'd him with Jealouſies, affrighted him, and threw him into ridiculous Reflections, which were follow'd by very extravagant Actions; and 'tis the particular of theſe Suſpicions, Frights, Reflections and Actions, which I propoſe to give here; not doubting but it will divert my Readers. But I fear they will ſcarce be able to perſuade themſelves that this poor Man carry'd his Extravagancies to ſo great an Exceſs. But will they perſiſt in doubting them, when they remember what I have ſo often ſaid of his Paſſion for extraordinary Things, his eaſineſs to believe them, his tenacious Prepoſſeſſion, when he had once believed them, and in ſhort his continual reading with a prejudiced Mind, conſequently attended by all thoſe Companions which effectually contributed to fortifie his Prevention? I frankly own that what they are going to read, will appear very ſtrange; but I entreat them to allow with me, that Monſieur *Ouſle*, was alſo a very ſtrange Man; and then is there any reaſon to be ſurpriz'd at his reaſoning ſtrangely, and doing ſtrange Actions? I have ſeen others as fooliſh as he, with regard to ſuperſtitious Practices; and if any Author had taken care to collect all their extravagant Follies,

as

as I have thoſe of Monſieur *Ouſle*, they would not perhaps, appear leſs ridiculous than his. I have ſeen Women tear out of their Childrens Hands, Fruit, Confects, and other ſweet Things, for fear that they were bewitch'd by thoſe, from whom they had them. I have ſeen others very uneaſie at an unknown Perſons looking very ſteddily on them. Theſe Things, 'tis true move our Pity; but nevertheleſs all this is as I ſay. I don't think it neceſſary to convince the Readers, to aſſure them that I have ſeen them; for they will doubtleſs have ſeen them as well as my ſelf; or if they have not ſeen the very ſame Pranks plaid, they will yet have been Witneſſes to ſeveral others, not leſs extravagant: Can they with any Juſtice call in queſtion all theſe, whilſt they daily obſerve ſo many popular Errors to be hugg'd, follow'd and practis'd, without any other reaſon than that they who embrace, follow and practiſe them, have ſeen the ſame done by others? 'Tis thus, that Superſtition, introduces, communicates, perpetuates, and alſo ſtrengthens it ſelf by I know not how many Augmentations, with which every one improves it, as led by his Fancy, or the turns which he thinks of giving to his Imagination. This will very clearly appear in the Conduct of Monſieur *Ouſle*, which I proceed to diſplay.

He had read, for inſtance, that a Witch had bewitch'd a Baker's whole Batch of Bread (*a*) which he ſet into the Oven; on which a Whimzy took him in the Pate, that all the Bread which was not very White, might be liable to the ſame Inconvenience; for, ſaid he, *Black is the favourite Colour of Conjurers; Magicians always appear in Black Robes, and the Devils are always repreſented Black.*

If he ever heard any Body ſay, *Strike, ſtrike*, his Imagination ſuggeſted to him, that in a Moment, ſome Perſon ſhould die a violent Death, or that ſome tragical Accident would immediately happen, and that becauſe he had learnt from his Books (*b*) that *Apollonius Tyanæus* ſaid ſomething like it at the

(*a*) A Baker of *Limoges*, deſigning his uſual Batch of White Bread, his Dow was ſo bewitch'd and infected by an Infuſion poured on it by a Witch, that it turn'd ſo black and inſipid, that it affrighted him. *De Lancre.* p. 197.

(*b*) 'Tis ſtory'd, that at the moment when the Emperor *Domitian* was kill'd at *Rome* by *Stephanus*, *Apollonius Tyanæus*, reading his publick Lecture at *Epheſus*, paus'd, and wholly ſtopp'd for ſome time, without uttering one Word; after which on a ſudden, he cried out, *take Courage Stephanus; ſtrike the wicked Wretch; thou haſt ſtroke, thou haſt wounded, thou haſt killed him.* Cameranus's Hiſt. Meditat. t. 1. l. 4. c. 11.

(*c*) *Dan-*

the Moment, when *Domitian* was ſtabb'd at *Rome*, though he was then at a vaſt diſtance from that City.

A certain Wax-Chandler in his Neighbourhood being paſſionately belov'd by a charming Lady, much younger than him, and of one of the moſt conſiderable Families of the whole Country: When he heard the News of it, he infallibly concluded, that this Artificer made uſe of Magic, to attract her Love. The Note (*c*) will diſcover the Reaſon of this ridiculous Opinion.

In his Man's Chamber he found ſeveral Curtain-Rings, deſign'd to be fix'd to a Curtain, on which our Viſionary believed, that *Mornand* kept them for a very different Uſe; he had his Reaſons (*d*) for this Opinion; and his Friends had all the Difficulty in the World to alter his Sentiment.

The Flute was in his Opinion, a real magical Inſtrument. A celebrated Story (*e*) very ſeriouſly told in ſeveral Places, had

(*c*) *Daubigne* introduces his *Baron de Fœneſt. p.* 79. expreſſing himſelf thus: *Cayer* ſhew'd me Books of Magic, two Feet high, compos'd by himſelf; he made me drink in an Egg-ſhell, in which he made a little Man of the Sprouts of Mandrake, and Crimſon Silk, ſet over a ſoft Fire, in order to do what I cannot ſay. He ſhew'd me Wax Images, which he melted ſlowly, to warm a Miſtreſs's Heart; and thoſe which he form'd of a little Arrow, to cauſe the Death of a Prince at the diſtance of an hundred Leagues from that Place.

(*d*) The Rings of the Tyrant *Exceſtus*, by the Noiſe which they made, advertis'd him what he had to do. *Clem. Alex. l.* 1. *Strom.*

Ariſtotle tells us, that *Exceſtus*, Tyrant of the *Phocenſes* wore two Rings on his Fingers, which by Colliſion, and their Sound, either predicted future Events, or adviſ'd him what to do: But yet he was traiterouſly murther'd, tho' his enchanted Rings had foretold his Fate. *Le Loyer. p* 319.

(*e*) *Schokius* in his little Latin Tract, entituled, *Fabula Hamelenſis*, after *Wierus* and *Erichius*, has theſe Words; there happen'd an aſtoniſhing, and even ſomewhat more than prodigious Event at *Hamelen* on the *Weſer*, in the *Lower Saxony*, the Story of which is as follows.

The Inhabitants of that City being in the year 1284. afflicted with ſuch vaſt multitudes of Rats and Mice, as did not leave any of their Corn undamaged; and ſeveral of them being buſied in contriving ways to rid themſelves of this Plague, all on a ſudden there appear'd a ſtrange Man of a very extraordinary and terrible Bulk, who for a Sum of Money, which they agreed to, undertook to drive theſe Vermin immediately out of the City; ſo ſaid, ſo done. This Man after having contracted with them, took out of his Pouch by his ſide a Flute, as ſoon as he began to play on which, all the Rats and Mice in all the Corners of the Houſes, under the Tiles, in the Penthouſes and Floors, iſſu'd out in Bands, in the middle of the Day, and follow'd this Pluter to the *Weſer*, where ſtripping himſelf, he went into the River, and they following his Example drown'd themſelves. Having thus perform'd his Promiſe, he came to demand the ſtipulated Sum of Money; but found the Inhabitants unwilling to pay him. On their Refuſal, he threatned to make them pay much dearer for't, if they broke their Word with him. They laugh'd at both him and his Threats: and on the next Day appearing to them with a terrible Aſpect, in the ſhape of a Huntſman, with a purple Cap on his Head,

had rais'd in him ſuch a great Horror, that as ſoon as ever he heard it plaid on, he was as much diſturb'd, as tho' he was in danger of being ſnatch'd from the Place where he was to be carry'd a thouſand Leagues from thence, and forced to vaniſh intirely.

If a Man wore a Scarf, at the very ſight of it, he concluded, that 'twas with a deſign to paſs the Seas with it inſtead of a Ship (*f*).

When

Head, he plaid on another Flute, of a different ſort from the former, on which all the Children of the Town, from 4 to 12 Years of Age, immediately follow'd him; and he led them to a Cave under a Mountain without the Town, after which, not one of them was ever ſeen, nor could the People ever hear what became of them. Ever ſince this ſurprizing Event, the Townſmen uſually reckon their Years *from the time of the Departure of their Children*, in Memory of thoſe who were loſt in this manner. The Annals of *Tranſylvania* mention the arrival of ſome Children in their Country about this time, who did not underſtand their Language, and that theſe Children ſettling there, alſo perpetuated their Mother-Tongue to that degree, that even at preſent no other Language is ſpoken in that Place than the *German Saxon*.

The firſt Proof of this Story is the Glaſs-window of a Church in this Town, on which 'tis painted, with ſome Letters, which time has not yet effac'd; the ſecond Proof is the Port call'd *Newgate*, tho' it has been under Foot above an hundred Years according to *Erich*, where are yet to be ſeen theſe Verſes.

Centum terdenos cum Magus ab urbe puellos,
Duxerat ame annos CCLXXII. *condita porta fuit.*

That is: This Gate was built 272 Years after we were robb'd of 130 Children by the Deluſion of a Magician.

The third Proof depends on the following Verſes:

Poſt duo CC. *mille poſt octuaginta quaterque*
Annus hic eſt ille, quo languet ſexus uterque,
Orbantis pueros centum triginta Johannis
Et Pauli charos Hamelenſes, non ſine damnis.
Fatur ad omnis, eos vivos calvaria ſorpſit,
Chriſte, tuere tuos, ne tam mala res quibus obſit.

That is: In the Year 1284, on St. *John's*, or as is ſaid St. *Paul's* Day, the Inhabitants of *Hamelne* loſt their Children, 130 in Number, who were ſwallow'd up by Mount *Koppenbarg*. O Lord preſerve thy Servants from ſuch Evils.

Theſe Inſcriptions don't prove this Story to be true, but only that 'twas thought ſo. No Hiſtorian of that time mentions it, tho' ſeveral wrote at that time, and near that Country. How came theſe Fathers to ſuffer their Children to go thus? If they were affraid of this Piper, why did not they give him his Money, rather than thus hazard the loſs of their Children, ſince he had threatned them? How could they paſs 200 Leagues under ground, to get into *Tranſylvania*? Whence is it that none yet has ever been able to find out this Cover'd-way? If the Devil carry'd them thro' the Air, how came it that no Body ſaw them? Poſſibly ſome very credulous People may have made uſe of this Date; but that is not enough to render it Cuſtomary. *World bewitch'd. t.* 1. *p.* 361, &c.

(*f*) *Benjamin* the *Jew*, in his Oriental Voyages, mentions a *Jewiſh* Magician, nam'd *David Alroy*, who rendred himſelf invisible, and yet ſpoke,

and

When any Body shew'd him in Books of Travels, any Prints of Savages with Bows and Arrows, he smiled, hugging himself for his happy Thought; for, instead of observing that others thought these Arrows were made use of to hunt wild Beasts, or to fight with Men; he by a refined Notion, produced by his reading, conjectur'd that the Use of these Arrows was, to carry them up into the Air; (*g*) and convey them whither they pleas'd, or to dispatch Mischiefs to their Enemies, (*h*) or to raise up Rivers, (*i*) when they are in danger of being surpriz'd or conquer'd..

He would never suffer any Painter to draw him, for fear his Picture should be made use of to torment and murther the Original (*k*).

Nothing can be more ridiculous than the Fright which seiz'd him one day, on his meeting in the Street a Man, who gap'd as wide as his Mouth (which happen'd to be very wide) could be stretch'd. I cannot determin, whether this wide gaping proceeded from his being fatigu'd, his desire of Sleep,

and passed over Sea in a Scarf, to escape those who pursu'd him.

(*g*) *Suidas* says, That *Apollo* gave *Abaris* the *Scythian* a golden Arrow, on which he flew from *Greece* to the Country of the *Hyperborean Scythians*.

(*h*) The *Laplanders* made little magical Darts of Lead, about a Fingers length, which they dispatch to the most distant Places against their Enemies, and by their means convey to them Diseases and violent Pains. *World bewitch'd*, t. 1. p. 69.

(*i*) A Conjurer with a certain Bow and String torted to it, shot an Arrow made of a certain sort of Wood, and instantly caus'd a River to appear as wide as the Bow-shot. *Delrio. disquisit. mag. p.* 121.

(*k*) We read in the Journal of *Henry* III. of *France*, that at *Paris* there were abundance of Waxen Images form'd, which were by the Priests fix'd on the Altar, and prick'd by them at every one of the Forty Masses which they caus'd to be said during the Forty Hours in several Parishes of *Paris*; and at the Fortieth they prick'd the Image at the Place of the Heart, at each pricking muttering some magical Words, aim'd at the King's Life. In their Processions, they also carry'd to the same end certain magical Torches, which in raillery they call'd *Sanctified Torches*, which they extinguish'd at the place to which they went, by turning the lighted Ends downwards, uttering withal, I know not what Conjuring Words, which the Sorcerers had taught them. But none of these Practises ever did this Monarch any hurt, and we may conclude that these Things are not of themselves of any force; but that they may have a very great Power on those who fear them. *Answer to the Questions of a Country Gentleman*, t. 2. p. 94, 95.

The Prosecution of *Enguerrand de Marigny*, was chiefly grounded on the conjur'd Waxen Images, by the magical Use of which, he was accus'd with a design of killing the King. *Bodin. Dæmonomania*, p. 16.

Hector Boethius in his History of *Scotland*, tells us, that King *Duffus* waste1 by slow degrees, by the diebol cal Practices of a Witch, who having that Prince's Figure in Wax, melted it by li tle and little.

One *John*, a Conjurer, kill'd *Simeon of Bulgaria*, by breaking off the Head of his Statue. *Cedrenus*.

(*l*) Wen-

Sleep, or was deſign'd; the Memorials from which I took this Hiſtory, having left me at a loſs in this particular. However it was, Monſieur *Ouſle* flew back three or four Paces, at the ſight of this ſtrange Gaper, whom he took for a Conjurer, juſt ready to ſwallow him whole at once. Let not the Reader be ſurpriz'd at this Whimſie; for I am indeed oblig'd to alledge, in juſtification of this weak Man, that it was founded on Precedents (*l*), of which he was perfectly well inform'd. So that if the Readers laugh at his ridiculous Credulity, in which they will be in the right, let them alſo laugh at the Authors who occaſion'd it, by broaching ſuch ridiculous Stuff.

But I ſhall never forgive him another piece of Credulity, tho' alſo founded on a Story taken out of his Books: 'Tis, that on the ſame day, after this Fright, meeting in the Street a Smith, with a long Iron Curtain-Rod in his Hand, which he was going to fix up in a Houſe, to hang a Curtain on it; he publickly fell into dancing (*m*) ſeveral Dances, and cut a thouſand Capers, ſo that a vaſt croud of roguiſh Boys got about him, and taking him for a mad Man, hollow'd him home to his Houſe in ſuch manner as prov'd extremely mortifying to his Family; for his Wife and Children on hearing ſuch a diſmal Noiſe, immediately run to the Windows and became Spectators of his Extravagance. Madam *Ouſle*, full of Grief and Confuſion, ask'd him, how he came to think of skipping and dancing in the Streets, and making himſelf the Diverſion of all the Rabble of the City? "If you had been "in my place, anſwer'd he, 'twould have been impoſſible "for you to have done leſs than I did: Was it in my Power "to reſiſt a devil of a Conjurer, who had in his Hand an "en-

(*l*) *Wenceſlaus*, Son of the Emperor, *Charles* IV. celebrating his Nuptials with *Sophia*, Daughter to the Duke of *Bavaria*; his Father-in-law knowing how fond he was of ridiculous Sights and Entertainments, procur'd from *Prague* a whole Coach full of Conjurers. *Wenceſlaus*'s own Conjurer, nam'd *Zito*, pretending to get into the Croud, to ſee as well as others, appear'd with his Mouth ſlit from Ear to Ear; it being thus wide he open'd it, and ſwallow'd whole, one of the Dukes Retinue with all his Cloaths, except his Shooes, becauſe they were very dirty, and he ſpit them at a great Diſtance from him. But not being able to digeſt this Morſel, he went to a great Tub full of Water, and there voided the Fellow downwards into it. *Camerarius Hiſt. Meditat.* t. 1. *l.* 4. *c.* 10.

John Tritbemius tells us of a *Jewiſh* Phyſician, nam'd *Zedekiah*, who ſeemed to ſwallow Men, and a Wagon laden with Hay; cut off Mens Heads, and fix them on as well as before. *Detrio Diſquiſit. Magicæ*, *p.* 33.

(*m*) A young Witch who liv'd at *Geneva*, made all Perſons whom ſhe touch'd with an Iron Rod (which the Devil gave her) to dance and skip about. *Bodins Dæmonomania*, *p.* 179.

(*n*) *John*

" enchanted Rod, made on purpose to set those to dancing, " whom he should meet? Ah Wife, if you knew as well as " I, the Power of Magicians, certainly you would change " your Note; this sort of People need only resolve, and the " Devil immediately comes to their Assistance, to enable " them to execute infallibly whatever they please. You " know, added he, that *Tirtave* some Days past invited me " to a great Entertainment which he gave to his Friends. I " would not go, whatever pressing Instances he made, to " get me to participate of that Feast; I did not then tell you " the reason which hindred me, but will now. Know then " that I have always taken this Man for a Magician, and " have several Proofs which would convince you that he is " so, if I was at present sufficiently compos'd to recollect " them. But that I'll do at another time. Take it for " granted then, that when he invited me, he certainly in- " tended me some ill turn, and in short, and in one Word, " if I had gone, I should have ran the risque of returning " without a Nose. (*n*) Wouldst thou, my Dear, have been " glad to have seen thy Husband without a Nose? I can't " believe that thou hast so awkward a Fancy, as to be " pleas'd with such a Deformity. You hear doubtless with " Compassion what I say to you, for you are so little ac- " quainted with these Things, that you have not any Noti-

" on

(*n*) *John Faustus* of *Cundlingen*, a strange Conjurer and Magician; one Day was at Table with some Persons who having heard great talk of his Tricks, pray'd him to shew them something uncommon. They pressed him very hard, and at last prevail'd on by the Importunity of these Guests, whose Heads were very well warm'd at that time, he promis'd to shew them what they would. They all agreed to ask to see a Vine, laden with ripe Grapes ready to gather. They thought, that being in the Month of *December*, he could not possibly do it. He granted their Request, and promis'd them, that immediately without stirring from the Table, they should see such a Vine as they desir'd; but on Condition that they should keep in their Places, and wait for his Order to cut or gather any of the Grapes; assuring them, that whoever disobey'd this Order would run the risque of losing his Life. All having promis'd strict Obedience, all at once *Faustus* by his Charms so enchanted the Eye and Imaginations of these Guests, who were drunk, that they seem'd to see a very beautiful Vine, charg'd with as many large Bunches of Grapes as there were Persons at the Table. They greedy of these fine large Grapes, took up their Knives, waiting *Faustus*'s Command to cut them. He diverted himself with keeping them some time in this Posture, and then made the Vine and Grapes vanish, and each of these drunken Sparks thinking he had a Bunch of Grapes in his Hand ready to cut, found himself with his next Neighbour's Nose in one Hand, and a Knife ready to cut it off in the other. So that if they had cut the Grapes without staying for *Faustus*'s Order, they had cut off one anothers Noses. *Camerarius*, *t.* 1. *l.* 4. *c.* 10.

(*o*) *Paapis*

" on of them, and not to comprehend a thing, is with you " a ſufficient reaſon to believe it impoſſible. You may in " this; believe what you pleaſe, for I ſhall not be Fool " enough to hazard the loſs of my Noſe to convince you. " Such a Complaiſance for you, and for truth, would be too " violent and too unreaſonable. I could have wiſh'd with all " my Heart that it had fall'n in your way to Day to have " met this deviliſh Conjurer with the Rod, of which I com- " plain; and you had certainly danc'd whither you would " or no, and would not you now have blam'd me for ſo do- " ing. What Pleaſure ſhould I have had to have ſeen you " dance? For every ſtep you made would have been a Proof " of the great force of magical Powers, which you pretend " to disbelieve. Poor Madam *Ouſle* heard her Husband with Confuſion, ſuch Pity did his wretched Arguments raiſe in her. She would not engage them, but too well knowing his Weak- neſs and Prepoſſeſſion, to hope ever to reduce him to rea- ſon. She then contented herſelf, with caſting down her Eyes, ſhrugging up her Shoulders, and tho' the Ridiculouſneſs and Impertinence of his Diſcourſe really afforded matter of Laughter, ſhe withdrew, more ready to cry than laugh.

'Tis well known that there are, and doubtleſs the Reader muſt at ſome time or other have met with People who in ſpeaking, ſputter in the Faces of thoſe whom they talk to, and always get as near them as they can. 'Tis one of the moſt diſagreeable and ſhocking rude Habits in the World. Monſieur *Ouſle* to the utmoſt of his Power avoided theſe ſlo- venly ill bred Fellows; but much leſs out of a diſguſt at their naſty Cuſtom, and Averſion to their Importunity, than becauſe he thought himſelf advertis'd by his Reading, that they might be Conjurers and Witches, and thoſe of a ſort ſo much the more dangerous, becauſe 'twas to be fear'd, as he thought, that they might kill their Auditors by ſputtering thus in their Faces. (*o*) This Notion, tho' indeed one of the moſt impertinent, is not in my Opinion the moſt blameable; for if it ſhould paſs for true, and well grounded, theſe filthy Sputterers for fear of paſſing for Conjurers, would perhaps leave off ſpitting in Peoples Faces in this rude manner.

Monſieur *Ouſle* going one Evening with his Daughter *Ca-*

mele

(*o*) *Paapis* in the Iſle of *Thule*, or *Tilemark*, if we believe *Anthony Hogenes*, cited by *Photius* in his *Bibliotheque*, *c.* 166. by ſpitting publickly in Peoples Faces, kill'd them in the day-time, and reſtor'd them to Life in the Night.

mele to a Weaver, to beſpeak ſome Work which he deſign'd him to do, would not by any means enter this Artificer's Work-room, becauſe there was a lighted Lamp there. But went away, without ſo much as ſpeaking one Word to the Weaver of what he came for; and when his Daughter ask'd him the reaſon of his ſo ſudden and precipitate Retreat; he paſſionately anſwer'd, *Daughter, would you willingly appear before this Man as naked as you came out of your Mother's Womb?* The poor Girl, who was far from any ſuch Thoughts, deſir'd him to explain this Riddle. *'Tis not fit for you to know more*, replied he, *Modeſty forbids it, do you make uſe of the ſame Virtue, to keep yours cloſe alſo.* On this ſhe was more puzzled than before, and I believe the Reader not leſs perplex'd; but the Note (*p*) will clear that Difficulty.

Folly above all Follies! and Extravagance beyond all Extravagancies! He was building a Summer-houſe at the end of his Garden, and a Carman having brought him ſome Stones for that Work, he ſent for him, and ask'd him how much he muſt have for them, and thinking that they muſt coſt more than the Carman deſir'd, he began to fancy that he ſold them ſo cheap, becauſe he could change thoſe which he had remaining into Bread, (*q*) and conſequently could part with theſe at a lower Price. He carry'd this Extravagance ſo far, as to fear, that if he did not pay this Man very largely, he might afterwards change the Stones which he had bought, into Loaves, and that when it happen'd to Rain, his Building might be turn'd to Pottage. I firmly expect that what I relate of a Folly which ſeems wholly improbable, ſhould be thought ſtrange, ſo hard is it to perſuade ones ſelf, that ſuch a Thought could ever come into the Mind of any thing that is call'd Man. I own that I long deliberated before I related it; but in ſhort, a Hiſtorian muſt be ſincere; and beſides has not what went before, made way for this laſt Story, and what is to follow it? But beſides the Sincerity which I am oblig'd to profeſs and practice here, another reaſon engages me to hide nothing; and that is, that the particularizing of ſo many Extravagances may ſerve to thoſe who read them, for a preſervative againſt ſo many Tales and falſe Stories, which they meet with in Books, and hinder their imprudently believing them, or ſetting any Value on

(*p*) A Conjurer by a lighted Lamp, made all the Women in a Room ſtrip and dance ſtark naked. *Devio*, *p.* 112.

(*q*) *Glycas* ſays part 2. that *Simon Magus* chang'd Stones into Bread. *Id. p.* 124.

(*r*) 'Tis

on the Examples which they alledge. The Credulity of moſt who read theſe Stories, commonly reſulting from that of thoſe who wrote 'em; how earneſtly is it to be wiſh'd, that Authors would not believe any thing without a thorough Examination, and without taking Evidence for their Guide, ſince they have reaſon to expect that others ſhould believe as they do, and that their Writings may be referr'd to without Appeal! Amongſt the Dæmonographers and thoſe who treat of ſuperſtitious Practices, there are ſome, I own, honeſt Men, who ſimply depended on what they were told, and could not believe that others would deceive them, becauſe they were not themſelves Deceivers; and who are the more apt to publiſh extraordinary Events for Truths, becauſe they are fond of having them ſo. This being granted, are we then oblig'd to depend on what we read in theſe Authors, without any farther Information, particularly in Subjects of this Nature, which are prodigious, and commit Violence, if I may ſo ſay on Nature, and don't follow its Courſe, in ſhort which contradict Reaſon, and the Mind cannot comprehend? If amongſt all theſe Authors there happen to be ſome who are ignorant, tho' honeſt, yet how many are there who tell falſe Stories deſignedly, and on purpoſe either to divert themſelves, in hopes of diverting their Readers (for they are not ignorant, that many are fond of nothing, except what is prodigious or miraculous) or to make their Books go off the better, in order to gratifie a ſelf-intereſted Deſire, which excited them to write them? Are we then, I ask, abſolutely oblig'd to give Credit to theſe laſt? But I plunge my ſelf inſenſibly into a Subject which will carry me too far; for, when the Queſtion turns on the Diffidence with which one ought to read, there is a large Field before us. Return we to Monſieur *Ouſle*.

A Man with very wide Sleeves, coming to conſult him on an important Affair, which had for ſeveral Days made a great Noiſe, was oblig'd to go away, without being able to obtain a reaſonable Anſwer to the Queſtions which he propos'd: The reaſon of which was, that our Viſionary ſpake very little, and what he ſaid was not at all to the purpoſe; and that becauſe he was in a continual Diſtraction during the whole time of the Converſation. His Eyes were inceſſantly fixed on this Man's Sleeves, to watch whither no Fire iſſued out of them, and carefully obſerve whither he could not hear

any Thunder in them (*r*). But notwithſtanding all this, nothing iſſued out of theſe Sleeves, beſides two naked, and very fleſhy Arms, which moved in compliance with the Emphaſis of the Client's Diſcourſe. But what follows is a more whimſical piece of Extravagance.

A Dog with a great Bone in his Mouth, paſſing by Monſieur *Ouſle*'s Door when he was going out, he looked upon, and follow'd him, walking as faſt as he could, and ſometimes running, that he might not loſe Sight of him. The Dog finding himſelf thus purſu'd, by times turn'd back and ſnarl'd, as he would have done if another Dog had offer'd to bereave him of his Prey, or at leaſt part of it. When the Dog ſtop'd, Monſieur *Ouſle* did ſo too, and the former at every ſtep ſquinted at his Perſecutor, in expectation of ſome Trick. In ſhort, he went home to his Maſter; and our Spark, after having waited above an Hour at the Door, to watch whither he would come out again, concluded that he belong'd to ſome body at that Houſe. The Reader is doubtleſs very curious to know the reaſon of all this; as I judge by my ſelf, for when I read this part of the whimſical Extravagancies of this extraordinary Man, I was very earneſt to know the Concluſion. But notwithſtanding my eagerneſs, I ſpent ſome time in endeavouring to gueſs at it; but nothing ſatisfactory occur'd to my Thoughts, I had recourſe to the Event, which inform'd me of what follows.

After Monſieur *Ouſle* had ſtaid ſo long as I have ſaid, and the Dog did not come out, he learnt of the Neighbourhood to whom he belong'd, that his Maſter was a Schollar who lodg'd in a back Garret four Stories high, had publiſh'd ſeveral Books, and that almoſt every Day this Animal took his Progreſs into the Town, and generally return'd with ſome Bones, or Morſels on which he fed; for added they, in malicious Raillery, this Learned Man, by his Science and ſublime Knowledge, has found out an Art of keeping a Dog without giving him any thing to eat. At this Monſieur *Ouſle* ſhook his Head, by that hinting, that he knew of another Secret. To be ſhort, he took this Schollar for a Magician, and concluded that he made uſe of the Bones which his Dog

(*r*) 'Tis reported, that *Gregory* VII. was ſo well inſtructed in Magic by *Theophilact* and *Laurentius*, Diſciples to *Sylveſter*, that by ſhaking his Arm he made Fire come out of his Sleeve, and Thunder rattle in it. *Naude. p.* 400.

(*s*) *Ollerus*,

Dog brought him, to ſerve him to paſs the Seas on them (*s*). I am perſuaded that the Reader will charge me with broaching a world of wretched Notions; to which I anſwer, that I ſhould not relate them, if Monſieur *Ouſle* had not given the occaſion, and that Monſieur *Ouſle* had not even given occaſion, if ſeveral Authors had not publiſh'd ſuch wretched Stuff. This poor Man expos'd himſelf by his Follies; and I only repreſent him as he is, that others may not by reading become the ſame Extravagants that he is. To ſhew the Ridiculouſneſs of falſe Notions, ſeems to me, no improper way of refuting them: For my part, when the Queſtion turns on Conjurers, the bare recital of the Tales told of them, and of their Words and Actions, is enough to prevent my believing them, ſo little appearance of Truth do I find in them.

How can I, for inſtance, believe that a Conjurer led about with him whither he pleas'd, the Corps (*t*) of a young Virgin: That 'twas impoſſible to touch certain enchanted golden Apples, placed on the Towers of a Palace (*u*): That People have been confin'd ſeveral Years in Caves (*x*), by mercileſs

(*s*) *Ollerus*, by the help of an enchanted Bone, paſs'd over vaſt Seas, as tho' he had been in a Ship. *Delrio Diſquiſit. Mag.* 124.

(*t*) A Magician led about with him wherever he pleas'd, the Corps of a Woman, famous for playing on the Harp at *Boulogne*, by Virtue of a Charm fix'd under the Armpits of the ſaid Corps, and made it play on the Harp, as tho' it had been alive and animated. Another Conjurer took away the Charm, and the Corps immediately fell down, and remain'd immovable. *Paucer*, p. 11. *De Thiers of Superſtitions*, t. 1. p. 130.

(*u*) *Leo Africanus* ſays, that on the top of the Turrets of *Morocco*, are three golden Apples of an ineſtimable Value, which are ſo ſecurely guarded by Enchantments, that the Kings of *Fez* have never been able to touch them, maugre all their Attempts.

(*x*) *Olaus Magnus* ſays, chap. 19. that in the *Eaſt Gottia* is a great Lake of freſh Water, call'd *Veten*, in the middle of which is a very pleaſant and ſpacious Iſland, which has two Churches, under one of which is a Cave, which has no other Entrance but thro' a long, low, and winding Alley of an incredible Depth. Thoſe who enter it are forc'd to make uſe of a lighted Lanthorn and a Clue, to enable them to find their way back again; and repair thither to ſee one *Gilbert* a Conjurer, who had the ill Fortune to be many Years magically detain'd there, by *Caryllus* his Preceptor, who inflicted that Puniſhment on him for attempting to rebel againſt him, and ſet up for himſelf. This Conjuration was perform'd by a little Stick, on which were cut ſeveral *Ruſſian* and *Gothic* Letters: This Stick his Maſter threw at him; he took it up, and inſtantly became immovable, ſo that he could not rid himſelf of the Stick, but remain'd faſt glu'd to it. No Perſon dar'd come near him, by reaſon of the malignant Vapours of the Cave, and yet ſeveral Perſons frequently go thither, and the Tale is kept up, without any Bodies having ever ſeen him.

mercileſs Magicians, as tho' theſe wretched Conjurers had the ſupreme diſpoſal of Mankind in their Power: That when a Beggar, a worthleſs Wretch enters into a Contract with the Devil, to enrol himſelf in his Service (*y*), Tempeſts ſhould be rais'd, all the Air in Motion, the whole Sphere of Fire in Agitation, and all the Seas diſturb'd, and throw up their Waves; as tho' the Elements were inclined to expreſs their Share at the Will of this Raſcal: That Rivers veil their Bonnets, or to ſpeak more properly, pay their Complements to a Conjurer, to teſtifie their Reſpect and Veneration, and at the ſame time that this Sorcerer receives this Homage, he is a thouſand Leagues diſtant from the Place, where by an Arbtrary Power, he ſtops the Flight of all Eagles who dare preſume to fly over his Head (*z*); that by Virtue of I know not what Stone, or by ſwallowing certain written Tickets, Men are infallibly ſecur'd againſt the Danger of being wounded, beheaded, or burnt (*a*); that when any one reads

(*y*) *Palengenius* teſtifies, that generally a terrible Storm ariſes, which deſtroys all the Vineyards and Corn, when Magicians liſt themſelves in the Service of the Devil; conſecrate a Book, or ſeize any hidden Treaſure.

(*z*) 'Tis ſtory'd, that *Pythagoras* appear'd with a golden Thigh at the *Olympic* Games, that he oblig'd the River *Neſſus* to complement him; that he ſtopp'd the Flight of an Eagle, that he tam'd a Bear, to that degree that he made him kill a Snake; that by a few Words only, he chas'd away an Ox, which trod down a Bean-field; that he appear'd on the ſame Day and Hour at the Cities of *Crotone* and *Metapontum*, and that he ſo poſitively predicted future Events, that many have held that he was nam'd *Pythagoras*, becauſe he gave as certain and true Anſwers, as thoſe of the *Pythian Apollo*. *Naude*, p. 157. *Porphyr. in ejus vita*. Thoſe Authors who have treated *Pythagoras* as an Enchanter, have not given us their own Opinion of him, but only amaſs'd the falſe Reports ſpread amongſt the People by *Timon the Phliaſian*, and his other Enemies. *Naude*, p 160.

(*a*) *Marcus Paulus Venetus* aſſures us, *l.* 3. *c.* 2. that 'twas impoſſible for the *Tartars* ever to behead eight of the Inhabitants of the Iſland *Zipangu*, becauſe they wore betwixt the Skin and Fleſh of their right Arms, an enchanted Stone, ſo that they were forc'd to kill them as Oxen are commonly kill'd.

Odvardo Barbeſſa ſays, that the Inhabitants of the Iſle call'd the *greater Java*, forge enchanted Armour, which renders thoſe who wear it invulnerable; and this they do ſo artfully, that they frequently ſpend ſeven or eight Years in finiſhing a ſet of this Armour, in waiting the Hour of a favourable Conſtellation to work on it, or the happy Choice of a proper Moment to finiſh it.

A Voyage to *Lybia* tells us in its 17th Chapter, that the *Marabouts of Senega*, give the *Negroes* certain little Bills, which they call *Griſgris*, and which contain ſeveral *Arabic* Words, by Virtue of which, they pretend to be ſo ſecur'd againſt all Inconveniencies, and eſpecially againſt their *Zagayes*, for which reaſon, they make their Horſes wear them.

A Volume of the *Mercure Francois*, mentions the Enchantment of a Guard-houſe at *Philipsburg*, which the *Swedes* could never burn down.

Sennertus tells us, that arm'd Soldiers have hung little Images about their Necks, to render them invulnerable. Others have ſwallowed written

reads the *Grimoire* or Black-book, and other Books of Conjurations, the Devil appears, and ſtifles or ſtrangles thoſe who rais'd him, if they don't give him ſomething for his Trouble (*b*); but yet is ſo complaiſant, ſay they, that if you give him but an old Shooe or a Nut, he does no Miſchief, but returns very well contented. What wretched Follies and Impertinencies are theſe? And yet not only Monſieur *Ouſle*, but alſo an infinite number beſides, believe all theſe Tales; and on them, ground I know not how many Stories, which they as poſitively affirm, as if they had been Eye-witneſſes: Tho' all theſe Story-tellers have ſeen nothing of what they relate; but have only read it, or heard it ſaid; ſo that, if by this means we could trace the Story backwards, from Relator to Relator, to diſcover its Source, we ſhould find that the firſt was either a Deceiver, or was himſelf deceiv'd.

Charms, if I may ſo ſay, are diſh'd up all manner of ways. If we believe the *Dæmonographers*, nothing is ever wanting; but we do whatever we pleaſe, provided we have a Conjurer at our Diſpoſal; provided that we are acquainted with the force of magical Powers, and will make uſe of them. If a Footman runs away from, after robbing his Maſter; Magic will raiſe up Lions, Dragons and Seas to ſtop his career (*c*), and force him to return home:

Would you underſtand the Chatter of the Birds (*d*), when they warble out their Notes? Magic, if you believe its Promiſes,

ten Notes. *World bewitch'd, tom.* 4. *p.* 355.

(*b*) The Devil breaks the Necks of thoſe, who on reading the *Grimoire*, or Black-books, raiſe him, and give him nothing; but is content with even an old Shooe, a Hair or a Straw. *Cir.*

Delrio ſays, *l.* 2. *queſt.* 19. that *Cornelius Agrippa* being at *Louvain*, when a Devil had ſtrangled a Perſon who lodg'd with him, on his reading a Book of Charms; commanded the Devil to enter into his Lodger's Body, and make him walk ſeven or eight Days in the public Place, before he left it, that he might not be ſuſpected to be the Author of his Death, and that all the People might conclude it to be ſudden and natural.

(*c*) *Bartholomy Giorgevitz*, who had been long in *Turkiſh* Slavery, ſays in his Book, *De moribus Turcarum*, that when a Slave runs away, his Patron writes on a piece of Parchment or Paper the Slave's Name, fixes it in his Chamber, and then with Conjurations threatens him with the loſs of his Life if he does not return. On which the Fugitive fancies he ſees Lions and Dragons in his way, or that the Sea ſwallows him up, ſo that he is forc'd to come home again.

(*d*) 'Tis affirm'd, that *Laurentius* an Archbiſhop explain'd the chattering of Birds, an inſtance of which he gave at *Rome*, before ſeveral Prelates, on accidentally ſeeing a little Sparrow, by his Chatter, advertiſing others of his Species, that there was a Wagon load of Corn over-turn'd at the *Porto Majore*, of which they might make a very advantageous uſe. *Naudé Apol.* *p.* 414.

miſes, will thoroughly inform you, of all their Deſigns, Projects and Intention.

Would a Lady when ſhe looks in her Glaſs, inform her ſelf of ſomething elſe beſides her Shape? She will meet with Conjurers, who will prepare a Mirror for her (*e*), which will diſcover to her whither any Body has been falſe to her, whither any Body thinks her ſo fine as ſhe believes her ſelf; what is ſaid of her Shape, and what is thought of her Shooes and Dreſs.

If any one would revenge himſelf, ſcatter a great many Evils, or occaſion great Miſchiefs; Magic provides a thouſand ways to compaſs his Ends; ſhe'll teach him him how to break to pieces all the brittle Ware in a Potter's Shop (*f*), an earthen Ware-bakers, or a Glaſs-houſe; ſhe will give him Powders to produce Inſects (*g*), which ſhall revenge all the produce of the Earth; ſhe will teach him Words, Poiſons and Charms to deſtroy the Corn (*b*), and do other Miſchiefs; as

(*e*) *Fernelius* ſays, *l.* 1. *c.* 11. *de abditis rerum cauſis*, that he ſaw a Man, who by the force of magical Words and Charms, caus'd Spectres and Images to appear in a Glaſs, that by his order, expreſs'd in it either by Writing or Figures, whatever he deſir'd to know.

(*f*) *Niceras* ſpeaks of a Magician whoſe Name was *Michael Sicidites*, who in the Preſence of a certain Emperor, in a Potter's Ware-houſe, rais'd up a great Snake with a red Comb, or Head, which ſo wound it ſelf about his Pots, that he in a rage brake them all, and on that the Serpent vaniſh'd.

(*g*) *Remy* ſays, that the Magicians after having received from the *Dæmons* a very light Duſt, diſperſe it, and by that means produce vaſt numbers of Inſects, that deſtroy the Productions of the Earth. *Delrio Diſquiſit. Mag.* p. 141.

Kivaſſeau reports the Conjurers Powders to be prepar'd from a ſlaid Cat, a Toad, a Liza'd and an Adder, all reduc'd to Aſhes on glowing Coals. *De Lancre.* p. 139.

The Conjurers prepare a liquid Poiſon, which they put into a little earthen Pot with ſeveral Holes at the end, like thoſe of a Watering-pot for Gardens, thro' which they ſprinkle this venomous Unguent as much as they can on the Corn and Fruits of the Earth; on which as ſoon as it falls, it produces a ſmall black Cloud, which turns into a moiſt Miſt. *De Lancre.* p. 171.

(*b*) *Carmine læſo ceres ſterilem vaneſcit in herbam.* Ovid.

A Conjurer did great Miſchief, by uttering theſe unintelligible Words, *Vach*, *Vech*, *Steſt*, *Sty*, *Stu*. De Lancre. p. 507.

Eunapius ſeems very much in the right, in blaming *Conſtantine the Great*, for having on ſuch light Grounds believ'd a Charge againſt *Sopater* the Philoſopher (one of his intimate Friends) that in a great Famine, he had by magical Arts bound up the Winds. *Le Loyer.* p. 160.

In a Treatiſe written by *Agobard*, Biſhop of *Lion*, in the Year 833. I met with a Paſſage ſo pertinent to my purpoſe, that I cannot help mentioning it, ſays the Author of the ſeveral Thoughts on the Comet, *&c. tom.* 1. p. 290. This learned Prelate compos'd his Book to diſabuſe a great many People, who falſely imagin'd that there were at that time ſeveral Enchanters, whoſe Power extended to the cauſing of Thunder, Lightning, Hail,

as bewitching one by his Hat (*i*); another by his Shooes, and another by the Latch of his Door (*k*); turning this Man's Money into Coals, Dung, or pieces of Horn (*l*); and devouring that Man's Heart (*m*); cauſing thoſe Parts of Men to vaniſh, which diſtinguiſh their Sex (*n*); making thoſe loſe the Game, who have it in their Hands (*o*); giving cruel uneaſineſs, and inflicting burning Pains on Women who have deceiv'd them (*p*); ſcattering Deſolation amongſt a Flock of Sheep (*q*); making thoſe to ſeem Hypocrites, who are not ſo (*r*); rendring themſelves amiable to, and ſeducing Women (*s*); infecting the Proviſion of a Ship

Hail, and Storms whenever theſe Evil Spirits ſhould be inclin'd to ruin the produce of the Earth, and that they made a Trade of this Art, with the Inhabitants of a certain Country called *Magonit*, who came to them every Year in Ships which ſail'd thro' the middle region of the Air, to load with all the Corn which the Tempeſts had deſtroy'd, for which they paid theſe Enchanters. This Notion had gotten ſuch Footing in the Minds of the People, that this Biſhop would not without all the difficulty in the World, ſave three Men and a Woman from being ſton'd to Death by the Mob, who fancy'd them to have fall'n from thoſe Ships.

(*i*) A little Boy performing the Ceremony of giving the Peace in the Church of *Meudiondo in Labourt*, his Hat fell off his Head, and a Witch took it up on pretence of doing him Service: But the Child fell very ill at the very Moment he put it on his Head, and died in a few Days after. *De Lancre. p.* 138.

(*k*) A poor Youth having put off his Wooden ſhooes, to go up a Ladder, a Witch ſo poiſon'd them, that he went lame the whole remainder of his Life. *Ibid.*

The Conjurers greaſe the Latches of Doors to kill People; which happen'd at *Geneva* in 1563. *Ibid.*

(*l*) A Man having receiv'd Money of the Devil, when he came to tell it, found it to be only Coals or Dung. *Delrio's Diſquiſit. Magic. pag.* 148, 149.

Fauſtus and *Agrippa* travelling, paid their Hoſts with what ſeem'd to be very good Money; but ſome Days after it turn'd to pieces of Horn. *Learned Incredulity. p.* 113.

(*m*) *Pietro della Valle* in his 16*th* Letter, mentions certain Conjurers, who barely by looking on, eat the Hearts of Men, and ſometimes the inſides of Cucumbers.

(*n*) In *Germany* there are Conjurers, who at Pleaſure ſhrink in, and thruſt out their Privities. *Bodins Dæmonon. p.* 129.

(*o*) One *Cæſarius Malteſius* changed the Faces of the Cards in the Hands of the Gameſters. *Delrio's Diſquiſit. Mag. p.* 34.

(*p*) 'Tis reported of a certain *Roman*, whoſe Curtizan having hung *Virgil* out of a Turret in a Basket, half way to the Ground; to revenge himſelf, he extinguiſh'd all the Fires in *Rome* in ſuch manner, that 'twas impoſſible to kindle them again, unleſs applied to the Privities of this bantering Coquet; and it being impoſſible for one to light his Fire by another, every body was forc'd to come to her. *Naude. p.* 447.

(*q*) The Devils inſtruct Conjurers to place under the Threſholds of Sheep-coats, which they would deſtroy, a lock of Hair, or a Toad, with three Execrations, to make all the Sheep daily waſte and conſume, who paſs over it. *Cir.*

(*r*) *Trois-Echelles* chang'd a Pariſh Prieſt's Breviary into a Pack of Cards. *Bodin.* 266.

(*s*) *Lewis Gaufredy* reading a Magical Book, we are told, that the Devil appear'd to, and enter'd into Converſation with him. A bargain was ſtruck

Ship (*t*); killing Men, and blasting Trees (*u*).

If any are inclin'd to shew any Tricks by slight of Hand, *Hocus Pocus*, or Jugling in Publick, to divert the People? The Devils, if we believe the *Dæmonographers*, are always ready at Hand to provide them with a whole Budget full of merry Tricks; so that these Authors seem to affirm, that these wretched Spirits are equally dispos'd to divert and torment; that they have Power to do both; that they need only be resolv'd on't, and then they do what they please; and in a few Words, that the Supreme Being has given them both Permission and Power to act whatever Criminal and Tragical Parts they please. We have spoken of what Evils they may do; (I mean according to their Historians). Let's then at present say something of the Joys, Diversions and Pleasures which they may, and have given (according to the same Writers).

Is any thing more pleasant, than to see a Witch dance, and take a leap from the Top of a Mountain to a Place two Leagues distant from thence (*x*)? We meet with those who have done it, say they. If you are hunting, you shall stop the Course of the fiercest Beasts, and kill them at Discretion, if you call in to your Assistance some Charm (*y*); at least they tell us so; for God forbid that I should be Security for the Success of this way of Hunting.

What an excellent Contrivance was it of a Devil, who seeing a Conjurer puzzl'd how to get into a Place, turn'd himself into a Mouse, or some other Animal as little, entered

struck up betwixt them, by which the Priest gave himself to the Devil, on condition he might delude as many marry'd Women and Virgins as he pleas'd, by barely blowing into their Nostrils. *De Lancre. p.* 177.

There was in the train of the Emperor *Manuel*, a Magician, nam'd *Sethus*, who instantly rendred a Virgin in love with him to Distraction, by putting a Peach into her Bosom. *Nicetas, l.* 4. *Histor.*

(*t*) Witches fix themselves on the top of Masts of Ships, and from thence cast poysonous Powders which infect whatever the Sailors set out to dry, at the Sea-side. *De Lancre. p.* 64.

(*u*) *Pliny* says, *Histor. lib.* 7. that there are in *Africa*, Clans of Men who blast Trees, kill Children, Horses and Herds of Cattle, by poisoning them.

Aulus Gellius says in his *Noctes Atticæ*, that in *Africa* are some Families who bewitch by the Tongue, and by praising, blast Trees and kill brute Animals and Children.

(*x*) A Witch leap'd from a Mountain, to a place two Leagues distance from it. *De Lancre. p.* 210.

(*y*) *Philostratus* says, that the *Ægyptians* make Dragons walk, that they charm them by certain Words, in order to cut off their Heads the more securely, and that frequently they make use of some Stones which render them, like *Gyges*, invisible.

Wierus assures us, that he saw a Man stop wild Beasts with a Sword, till he had seiz'd them.

(*z*) If

ed thro' the Hole (*z*); and then open'd the Door within ſide to his Friend? But how came he to hit on this Metamorphoſis, ſince having the Power to aſſume that Shape, probably he might alſo without, have enter'd thro' the Key-hole, and open'd the Door at Pleaſure? But in caſe of Diabolical Practices, Spells and Charms, we are not to put ſo many Queſtions, for they will too much puzzle the Enchanters, Sorcerers and Devils.

Has any body a large Crop of Corn, bending under the Weight of its Ears, and ready for the *Scythe*? He need not run after Reapers, a Conjurer will ſpare him that Trouble and Charges. Let him only buy a *Scythe*, and the Sorcerer will make that of it ſelf, cut down as much as the beſt Reaper can. He will have the Pleaſure of ſeeing it fly from one end of the Field to the other, without the Aſſiſtance of any Hand, and in ſhort all his Corn reap'd. At leaſt he is made to hope ſo, and an inſtance of this ſort is produced (*a*); but let him conſider whither it be to be depended on.

How would you be ſurpriz'd at the Noon of the fineſt and brighteſt Summers Day, to ſee the Sun at once wholly darken'd, and Darkneſs o're-ſpread the Face of the Earth? But ſay the *Dæmonographers*, 'tis in the Power of a Conjurer to ſhew ſuch a ſight (*b*).

That the Sculls of the Dead which you meet with in Church-yards may appear leſs horrible to you, learn of the *Dæmonographers*, that 'tis in your Power to make them utter Oracles (*c*), and give true Anſwers to all Queſtions which may be put. Thus, as you ſee, Magic makes uſe of every thing, and here is nothing but contributes to it.

If

(*z*) If a Conjurer deſires to enter into very narrow Places, the Devil appears in the ſhape of a *Weeſel* or a *Mouſe*, and privately opens the Door for him. *Learned Incredulity*, p. 96.

(*a*) *Simon Magus* commanded a Scythe to reap of it ſelf, and it accordingly cut down as much Corn as was poſſible for the moſt able Reaper to have done. *Learned Incredulity*. p. 40.

(*b*) *Marcus Paulus* the *Venetian* ſays in his Voyage to *Aſia*, that the *Tartars* cauſe Darkneſs whenever they pleaſe.

(*c*) *Francis Picus* of *Mirandula*, ſays, *lib.* 7. *cap.* 10. *de præ. rer.* that in his Time there was a famous Magician in *Italy*, who had a dead Perſons Scull, in which the Dæmons gave Anſwers to Queſtions, when he held it up againſt the Sun. *Le Loyer*. p. 413.

Melchior Flavia, a *Franciſcan* Monk of *Toulouſe*, ſays in his *State of Souls after Death*, that he knew a Conjurer at *Rome*, who caus'd the Devil to ſpeak in a dead Man's Scull. *Id.* p. 413, 414.

(*d*) The

If you are afraid of Serpents, it renders them so harmless and docile, that you may both divert your self with them, and make them dance (*d*). And would not such a dance be very pleasant? Ah! what an agreeable Ball would it be, which should be compos'd of 4 or 500 Snakes, dancing Minuits, Country-dances, and Sarabands on their Tails, keeping Time and cutting fine Capers.

But behold a more wonderful Sight than the Dance of Snakes. Imagine then a Man on a Stage, who throws up another into the Air, tears and pulls him to pieces; that he cuts a Child in two in the Middle, that then he cuts off the Head of a third; this is indeed a horrible Spectacle, but don't tremble, don't fear, but that the Conjurer will set the Man and the Child together again, and fix the Head which was cut off in its Place; and these People thus torn and cut in pieces shall be as whole and sound as they were before this dismal Operation (*e*). If you will not believe me inform your selves by the Historians of Sorcerers, and they will furnish you with Examples: But to say truth, I had rather you should insure the Performance of this, than I.

Would you have a magnificent Entertainment prepar'd by Charms? The *Dæmonographers* will oblige you with one; therefore prepare your self for some very strange Sights. To this

(*d*) The Inhabitants of the Coasts of *Coromandel*, and some others of the *Cingalois* and *Malabars*, can charm Serpents to that degree, that by singing to them, they make them dance. When they put any Person to his Oath, they make him put his Hand into a Pot, in which is a Serpent; and if he receives no Damage by it, they believe he has sworn true; but if he is stung they believe him perjur'd. They Conjure the biggest and least Serpents, to prevent their doing them any hurt. *Baldius Pirara.*

(*e*) One *Zedekiah a Jew*, threw a Man up into the Air, cut him to pieces, and then restor'd him to his former Condition. *Delrio. Disquisit. Mag. p.* 121.

A Magician cut off a Foot-man's Head before several Persons, to divert them, and with an Intention to fix it on again; but at the instant that he made ready to refix this Head, he saw another Conjurer hindring him, and finding that notwithstanding all his Entreaties, he obstinately persisted in obstructing him, he immediately caus'd a Lilly to sprout up on the Table, and cutting off its Head, his Enemy fell headless to the Ground, and then he set on the Foot-man's Head again, and fled away. *c. German. l.* 3. *de Lamys, c.* 3. *l.* 19.

Simon Magus offer'd to have his Head cut off, promising to rise again in three Days. The Emperor took him at his Word, and order'd it to be done; but by his magical Tricks he set a Sheep's Head in the Place of his own, and three Days afterwards shew'd himself in Publick. *Clemens, l.* 2. *recognit. & in Hist. S. Petri.*

The *Drumissal*, a certain sort of *Turkish* Monks, Vagabond Conjurers and Magicians, cut in two pieces in the middle, Children of seven or eight years of Age, and then join'd them together again without leaving any visible Scar or Mark. *De Lancre. p.* 342.

(*f*) A

this end, and that the whole may be prodigious; imagine this Feaſt to be made in a Field, at the bottom of ſeveral Rocks, water'd with a River paſſing thro' it, and that ſeveral Cows and Bulls are feeding in it. But it being poſſible that this River, theſe Bulls and Cows may ſomewhat incommode the Gueſts; the Magician will therefore turn the River into another Channel (*f*); force the Cows to be gone, (*g*) and even the Bulls to quit that Paſture, how made ſoever they may be (*h*). Then the Coaſt being clear'd, he will in a Moment raiſe up a Garden, ſurrounded with Trees, laden with Fruit, with Birds ſitting on their Branches to divert you by their melodious Symphony (*i*). He will condenſe the Air, and turn it into a Wall (*k*) to ſurround you, ſo that you ſhall be ſufficiently ſecur'd againſt the gazing of any who happen to go that way. After all this Precaution, a Table cover'd with the greateſt Delicacies ſhall preſent it ſelf to your View (*l*). And all ſhall be done in as ſumptuous a manner as you deſire. For if we will believe what Hiſtories ſays of Magicians, they ſo abſolutely diſpoſe of all created Beings, that they put them to what Uſe they pleaſe. Probably you would drink your Wine cool; you need but ſay ſo, and there will fall as much Snow (*m*) as you deſire, to gratifie your nice Taſte. But who ſhall wait on you? Who ſhall rince your Glaſſes? Who ſhall change your Plates? Who

(*f*) A Witch the Courſe of a River did turn.

Flumiis hæc rapidi vertit iter.
Tibullus Eleg. 2.

(*g*) *Pythagoras* one Day ſeeing an Ox brouzing in a Bean-field at *Tarentum*, whiſper'd ſome Words in his Ear, which made him for ever after forbear eating of Beans. From this time this Ox was always call'd the *Conſecrated Ox*, and in his old Days he fed only on what thoſe who paſs'd by to the Temple of *Juno* (near which he ſtood) gave him. *Porphyr. in ejus vita.*

(*h*) *Grillandi* tells us, that in the time of *Adrian* VI. a Conjurer by his Charms rendred a mad Bull as gentle as a Sheep.

(*i*) *Zedekiah*, a *Jewiſh* Phyſician, in the midſt of *Winter*, caus'd to appear a Garden full of Trees, Herbs, Flowers, and Singing-birds. *Delrio. p.* 33. 112.

(*k*) *Necham* ſays, that *Virgil* ſurrounded his Dwelling-houſe and Garden, on which it never rain'd, with unmoveable Air; which ſerv'd as a Wall to it. *Naude. p.* 146.

(*l*) We read of one *Paſſetes* an impoſtor, who caus'd a ſumptuous Banquet to appear, and afterwards made it vaniſh as ſoon as the Gueſts were ſeated at the Table. *Agrippa of the Vanity of Sciences. c.* 40.

(*m*) A Witch diſſipated the Clouds, to procure a clear Sky, and produc'd Snow in *Summer* time.

Cum liber, hæc triſti depellit nubila cælo.
Cum liber, æſtivo provocat Orbe nives.
Tibullus, Eleg. 2.

(*n*) The

Who ſhall give the Glaſs to drink when you call for't? If you deſire not to ſee thoſe who perform theſe Functions, the Conjurer will call up inviſible Spirits (*n*); but if you would ſee them, two or three Broomſticks ſhall trot about, go and come (*o*), and immediately preſent you with utmoſt exactneſs, with every thing neceſſary. During the Repaſt, to divert your Sight, the Magician will ſet the abovemention'd Rocks (*p*) to dancing, and make them caper as nimbly as tho' they were turn'd into Puppets. If you, for whoſe Entertainment I ſuppoſe this Feaſt to be made, are never ſo little inclin'd to divert your ſelf with the Gueſts, and play them any Trick, you need only impart your deſire to your Magician, and he will change their Hands into Ox's Feet (*q*), at the very inſtant when they are ready to put them into the Diſhes, to help themſelves to ſomething to eat; or he will give you Power to attract to you, their Plates, Spoons, Glaſſes, (*r*) and other Utenſils of the Table, at the very moment they are going to uſe them. In ſhort, whenever you pleaſe to deſire it, all ſhall vaniſh, and if you happen to be far from home, never give your ſelf the trouble of hunting after any other Convenience to carry you, the ſame Broomſtick (*s*) which was your Cup-bearer, ſhall ſerve you inſtead of a Horſe, and carry you very eaſily, and without any manner of trouble wherever you pleaſe.

Another wonder is the *neceſſary Shift* (*t*); a charming commodious Invention: For 'tis pretended, that the Perſon who wears it, is preſerv'd from many Evils. What an excellent

(*n*) The Magicians ſometimes cauſe the Great Cham of *Tartary* to be ſerved at his Table by inviſible Spirits. *Le Loyer. p.* 334.

(*o*) *Pancrates*, in *Egypt* clapp'd a Cap on a Staff or Broomſtick, which he dreſs'd up like a Man; and after having mutter'd ſome Words to it, this Broomſtick trotted about the Houſe, and did what was to be done, and when all was done, turn'd it ſelf into its priſtine Shape. *Learned Incredulity. p.* 184.

(*p*) *Geffry* of *Monmouth*, l. 5. c 5. repreſents the Dance of Giants, or great Rocks and Stones, which *Merlin* tranſported into *England*, to erect a Trophy near *Ambroſiopolis*. *Naud.* 321.

(*q*) *Zito* the *Bohemian* ſometimes at Feaſts, chang'd the Hands of the Gueſts into Ox's Feet, to diſenable them from helping themſelves at Table. *Delrio. p.* 112.

(*r*) *Cæſarious Malteſius*, by moving a bit of Glaſs, drew to him the Spoons, Plates, and other Veſſels which were at the other end of the Table. *Id.* 34.

(*s*) *Monſtrelet* mentions one *Andolin*, a Doctor of Divinity, who to enjoy his Pleaſures, gave himſelf to the Devil, did homage to him, and rode to meet him on a Stick.

(*t*) The *Germans* wear the *Shift of Neceſſity*, or *Neceſſary Shift*, made after a deteſtable manner, and full of Croſſes all over, to preſerve them from all Evils. *Bodin. p.* 57.

(*u*) With

ellent Commodity is this for a Semptreſs, and what a vaſt nany muſt ſhe ſell of them? But whence is it that we don't ee any of them worn? Such a uſeful thing ſhould, methink, e very common; but yet no body ſays a word of it, and all he Notion we have of it is from a few Books. Alas! the Reaſon is, that probably the Traders would not find their Account in this Manufacture.

People daily complain of the Scarcity of Money, that they don't know where to get any, and that there is none ſtirring in Trade. How comes it that the Magicians don't remedy ſuch a great want? Why don't they produce in the Countries where they live, abundance of the precious Mettal; they, who do it ſo eaſily? They need only, as Authors would make us believe, pull off ſome of the Nap or Wool (*u*) of their Cloaths, and it will turn into ſo many pieces of current Money; ſo that an Ell of Stuff might enrich ſeveral of thoſe, who daily run into ſo many complaining Exclamations about the hardneſs of the times; 'twould be enough for them, for theſe Magicians to give them only certain Papers; (*x*) which they need only ſhake, to make Piſtoles fall out of them. Is it not becauſe theſe Raſcals of Sorcerers, wholly careleſs of every thing but their own Profit, content themſelves with carrying about with them ſome Louyſd'ors, and other Pieces, with which they buy what is neceſſary to live at their Eaſe, and that afterwards by a perpetual Circulation, theſe Pieces return into their own Pockets again (*y*)? But yet I can hardly bring my ſelf to paſs this Judgment on them; becauſe they are generally ſuch miſerable Wretches as even themſelves want every thing.

To

(*u*) When a certain young Woman in the *Marquiſate* of *Brandenburg*, pull'd off the Nap of any bodies *Cloaths*, the Wool inſtantly turn'd into pieces of current Money of the Country. *S. Melanchon* in one of his Epiſtles.

(*x*) We read in the 8th Book of the Miſcellany Relations of *Gilbert Couſin* of *Nazareth*, that a Paper was given by an unknown Perſon to a Youth of fifteen Years of Age, from whence us'd to iſſue as many pieces of Gold as he deſir'd, provided that he did not open it, for it was folded up. Some Crowns dropt from it; he open'd it afterwards out of Curioſity, found in it ſeveral horrible Figures, and threw it into the Fire, where it was half an Hour, but would not burn.

(*y*) A Conjurer when he bought any thing, and paid for it in good Money, cry'd out, *Refuga pecunia*; and the Money which he had given out, immediately return'd to him. *De Lancre*. p. 194.

Paſetes, a famous Magician, bought every thing very cheap; for by the Artifice of the Devil, the Money always return'd into the Purſe. *Guilielmus Pariſientis*.

Several Witches and Conjurers have depos'd that the Devil gave them certain Money, which vaniſh'd in their Purſes, if not ſpent in 24 Hours. *De Lancre*. p. 356.

(*z*) A

To force Souls from the Places of their residence after Death (z); to make them stalk before them in the Shape of Ghosts, (a) like so many Ruffians to clear the way for the Conjurer; are things not at all strange in Magic; but seem only a Diversion, and slight Tryal of its *Powers*. Should not one in considering these pretended magical *Powers*, be apt to alledge, that the Souls of the Dead have no certain and fix'd place in the other World; since a wretched Conjurer can fetch them from the places of their Residence, and make them come whether he pleases? If Sorcerers have so much power over the Affairs of the other World, are we to be surpriz'd at that which is ascrib'd to them in this? As for instance, of producing *Clouds* and raising *Hurricanes*, (b) whenever they please; of building of *Palaces*, strange Towers, filling them with wonderful Things, and making them vanish (c). To bestow

(z) A celebrated Author says, that the Emperor *Heliogabulus* was so profoundly skill'd in Magic, that by his Charms and Spells, he forc'd out of Hell the Souls of *Severus* and *Commodus*, with whom he talk'd, to learn future Events. *Dion. Xiphilin.*

A Witch open'd the Earth by her Singing, and fetch'd the *Manes* out of the Graves.

Hæc cantu findítque solum, Manesque Sepulchres elicit.

Tibull. Eleg. 2.

(a) *Anastasius* of *Nice* says, that *Simon Magus* caus'd several Ghosts to march before him, which he said were the Souls of dead Men.

(b) *Roger Bacon* promised to produce artificial Clouds, make the Thunder roar, raise Lightning in them, and then to melt them into Rain. *Gaffarel, p.* 365. The People believe at least as much as this of Magicians.

(c) *Don Rodriguez*, who usurp'd the Kingdom of *Spain*, wanting Money to raise an Army with Expedition to oppose his Enemies, resolv'd to open a Place call'd the *Enchanted Tower*, near *Toledo*, in which was reported to be contain'd a Treasure, which none had ever yet dar'd to search after. This Tower was situated betwixt two sharp Rocks, about half a League Eastward of *Toledo*; and above the Level of the Ground, was a very deep Cave, divided into four several Vaults, across a very narrow Aperture, cut in the Rock, and shut by an Iron Door, which is said to have been secur'd by a thousand Locks, and as many Bolts. On this Door were several *Greek* Characters, which bare several Significations, but the prevailing Opinion was that they contain'd a Prediction of the Misfortune of him who should open that Door. *Rodriguez* caus'd several Flambeaux to be made which the Air of the Cave could not extinguish; and having forc'd open the Door, enter'd himself, follow'd by several Persons. He had scarce gone a few steps, before he found himself in a very fine Hall, enrich'd with Sculptures, in the middle of which was a brazen Statue, representing Time set on a Pedestal of three Feet high, and holding in his right Hand a Javelin, which he struck against the Ground continually, and his Blows echoing in the Cave, made a terrible Noise. *Rodriguez*, very far from being affrighted, assur'd this Phantom, that he did not come to make any Disturbance in his Habitation, and promis'd him to go out again as soon as he had seen all the Wonders of that Place; on which the Statue gave over striking. The King encouraging his Followers by his Example narrowly search'd this Hall, at the Entry of which

ſtow on Women inſuperable Charms, to ſubject the Hearts of Men, even of the greateſt Princes, and make them follow them every where (*d*); to cauſe both living Animals (*e*), and their

which was a round Cave, from whence iſſued out a ſort of Water-fall, which made a hideous Noiſe. On the Breaſt of this Statue was written in *Arabic*, *I do my Duty*; and on the Back, *to my Aſſiſtance*. On the left ſide againſt the Wall were the Words, *Unfortunate Prince, thy evil Deſtiny has brought thee hither*; and on the Right, *Thou ſhalt be depoſed by foreign Nations, and thy Subjects ſhall be puniſhed as well as thee for all their Crimes*. *Rodriguez* having ſatisfied his Curioſity, went out, and hardly had he turned his Back before the Statue began to ſtrike again: This Prince caus'd the Door to be ſhut again, and ſtopt up the Place with Earth, that no body might enter for the future. But on the ſame Night, at that Place were heard great Cries, which preceded a terrible clap, ſomething like a great clap of Thunder; and on the next Day the Tower was vaniſh'd, and no ſign of it left, which could render this Place remarkable. *Abuleacim Tariſtabentariq*, in his Hiſtory of the Conqueſt of *Spain* by the *Moors*, lately tranſlated into *French*. See the Hiſtorical Voyages of *Europe* by *Dordan*.

(*d*) A Witch to make a young Man love her, plac'd under his Bed a Toad in a Pot, with its Eyes ſhut, which wrought ſo on him, that he quitted his Wife and Children, without ſo much as remembring them. His Wife found the Charm, burnt it, and her Husband return'd home. *Delrio. p.* 422.

Francis Petrarch, in an Epiſtle ſpeaking of his Journey to *France* and *Germany*, ſays, that a Prieſt told him the following Story at *Aix*. *Charles the Great*, after having conquer'd ſeveral Countries, fell ſo paſſionately in love with a ſilly mean Woman, that he neglected not only the Affairs of his Kingdom, but even all care of his own Perſon. This Woman dying, his Paſſion was not extinct with her, but he continu'd fond of, courted and careſs'd her Corps, as he us'd to do her Perſon, when living. Archbiſhop *Turpin* being inform'd of the Continuance of this horrid Paſſion, went one Day when that Prince was abſent, into the Chamber, where the Corps lay, in order to ſearch it, to ſee if he could not find ſome Charm about it, which might occaſion this prepoſterous Inclination. Accordingly he found under her Tongue, a Ring, which he took with him. On the ſame Day, *Charles the Great* returning to his Palace, was very much ſurpriz'd to find ſuch a filthy putrid Carcaſs, and recovering himſelf out of his profound Stupidity, he caus'd it to be immediately buried: But grew full as fond of the Archbiſhop as he had been of the dead Body, follow'd him wherever he went, and remain'd inſeparable from him. This Prelate on diſcerning this Diſtraction, threw the Ring into a Lake, that no body for the future might ever make uſe of it. On which *Charles the Great* grew ſo paſſionately fond of that Place, that he never went out of the City of *Aix*. He built there both a Palace and a Monaſtry, where he ended his Days, and reſolv'd to be bury'd there, and is ſaid to have order'd in his Will, that the Unction of all the *Roman* Emperors ſhould be firſt celebrated there. *Paſquiers Recherches. l.* 5. *c.* 31. The Criminal Juſtice of *France* ſignaliz'd by the moſt remarkable Inſtances, from the Eſtabliſhment of that Monarchy to this time (1622.) By *Laurence Bouchel*, Advocate in the Court of Parliament, *Tit.*15. *chap.*7. *p.* 553. 554.

(*e*) *Paul Grilland*, *l. de Sortileg. Sect.* 7. *Num.* 24. tells us, that he ſaw one *Frances de Sienna*, a Witch burnt at *Rome*, who made a Dog ſpeak before a great concourſe of People.

Cedrenus relates, on the Credit of certain ſuppoſititious Acts of St. *Peter*, which paſs'd for genuine in his Time, that *Simon Magus* had a great Maſtiff, that diſcours'd all thoſe whom his Maſter would not allow to enter; that

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their Shapes, to ſpeak aud diſcourſe equally; (*f*) to kill People by maiming Statues; (*g*) privately to preſerve ſeveral ſavage Monſters, in the Waters, under Edifices; (*h*) to render Men victorious in all kind of controverſial Diſputes; (*i*) to get all the Snakes of a Country together in one place; (*k*) to turn one ſelf into a Butterfly, when purſu'd; (*l*) to beſtow the Talent of ſucceeding in Poetry; (*m*) to prevent a Man's ever

St. *Peter* wanting to ſpeak with *Simon* commanded this Dog to declare to his Maſter, with a human Voice, that *Peter* the Servant of God, would ſpeak with him: That the Dog deliver'd this Meſſage, to the great ſurprize of thoſe who were with *Simon*; but that *Simon*, to ſhew that he was not leſs skilful than St. *Peter*, order'd the Dog to invite him in; which he immediately did.

(*f*) The four golden Birds, which the *Babyloniſh* Magicians call the Tongues of the Gods, made accurate Speeches, to perſuade the People to the Loyalty and Affection which they ow'd to their Prince. *Learn. Incred. p.* 99, 28.

(*g*) *Theophilus*, a *Greek* Emperor, being oblig'd to reduce to reaſon one of his Nations, that had revolted under the Command of three Captains, conſulted the Patriarch *John*, a great Magician, who advis'd him to get made three great Iron Hammers, and place them in the Hands of three ſtrong Men; which being done, the Patriarch conducted theſe three Men to a brazen Statue with three Heads in a Canal, where they ſtrook off two of theſe Heads with their Hammers, and only bent the Neck of the third; after which a Battle was fought betwixt *Theophilus's* Lieutenants, and the Rebels; two Captains were kill'd, and the third wounded, and diſabled for the future. *Zonara t.* 3. *of his Annals.*

(*h*) I don't believe any thing more impoſſible, than the Event which gave *Merlin* an opportunity of uttering his Prophecies; namely, that K. *Vortiger* was advis'd by his Magicians to build an impregnable Tower in ſome part of his Kingdom, where he might ſecure himſelf againſt the *Saxons*, whom he had invited from *Germany*; and that beginning to build it, the Foundation was ſcarce laid, before it was ſwallow'd in one Nights time. On which the Conjurers perſuaded him, that to render the Foundation firm and ſtable, it ought to be mixt with the Blood of an Infant, born without a Mother, ſuch an one as *Merlin* was: Who, after a tedious ſearch, being brought to the King, firſt of all argu'd againſt his Magicians, and inform'd them, that under the Foundation of that Tower there was a great Lake; and that below that Lake, there were two large and voracious Dragons, the one red, which notify'd the People of *Britain* or *England*; and the other white, which repreſented the *Saxons*; which were no ſooner diſcover'd, than they engag'd in a furious Conflict, on the ſucceſs of which the Prophet *Merlin* began to weep like a Woman, and chaunt out his Predictions concerning the future State of *England*. *Naude's Apol.* 320, 321.

(*i*) *Theodore Tronchin*, Profeſſor of Divinity at *Geneva*, tells us, that *Cayet* contracted with Satan, under the Name of *Terrier*, Prince of the Subterranean Spirits, to render him ſucceſsful in his controverſial Diſputes againſt the Proteſtants, and a complete Scholar. *Crit. Dict. t.* 2. *p.* 713.

(*k*) A Conjurer, after having by his Charms forc'd a great number of Snakes into a Ditch, was at laſt kill'd by one of them, of a prodigious Bulk. *Delrio, p.* 153.

(*l*) A Witch turn'd her ſelf into a Butterfly, to eſcape thoſe who purſu'd her. *De Lancre, p.* 313.

(*m*) Some Children give themſelves to the Devil, that they may be enabled to make good Verſes; and they accordingly ſucceed in their Contract. *Id.* 176.

(*n*) The

ever ſinking in the Water; (*n*) tho' he can't ſwim, to enable him to travel whither he pleaſes, (*o*) by barely turning his Hat towards the Place to which he would go, and that inſtantly; to extend the Bulk of any Perſon in a frightful manner, at pleaſure, and turn his Belly into a Court-yard; (*p*) to fly in the Air, and tranſport ones ſelf in a fiery Charriot; (*q*) to force Trees to ſalute and make Compliments when we paſs by them; (*r*) to make Children iſſue out of a Spring, without ever having put them into it, or their going into it themſelves; (*s*) to produce Mountains and Rivers by throwing Stones and Water behind one; (*t*) to render one ſelf inviſible; (*u*) to appear with two Faces; (*x*) to force the Figures out of a piece of Tapiſtry, and ſet them to fighting; (*y*) to attract to one the Corn, Milk or Trees of ones Neighbours,

(*n*) The *Thebeian* Conjurers kill Men with their Breath; and cannot ſink in the Water. *Le Loyer p.* 326.

The Devils being once entred the Bodies of Conjurers, render it impoſſible to drown them. *De Lancre, p.* 11.

(*o*) King *Eric* tranſported himſelf in the Air, to whatever place he aim'd at, by turning his Cap *Delrio p.* 175.

(*p*) A Woman who was bewitch'd grew ſo monſtrous fat, that her Belly cover'd her Face. Beſides which, in it were heard the natural Noiſes made by Chickens, Cocks, Ducks, Dogs, Sheep, Oxen, Hogs and Horſes. *Delrio p.* 193.

(*q*) *Wierus* ſays, *lib. de Præſtigiis*, that he ſaw in *Germany* a Juggling Conjurer, who aſcended into the Air in the day time, before all the People; and that his Wife taking hold of his Legs was alſo rais'd up with him, and the Maid alſo in like manner follow'd her Miſtreſs, and that they hung thus for a long time in the Air. *Bodin. p.* 431, 432.

In the Reign of the Emperor *Claudius*, at *Rome*, *Simon* the famous Magician, ſurnam'd *Magus*, of the City of *Gytta*, was ſeen to tranſport himſelf in a Chariot of Fire, and fly thro the Air like a Bird. *Learn. Incred. p.* 28. 'Tis added, that St. *Peter* by his Prayers, made him fall down and break his Legs. *S. Clement. l.* 6. *conſtit. ch.* 9. *Arnob. adverſ. Gentes, Id.* 41.

(*r*) *Teſpeſien*, a *Gymnoſophiſt* Prince, to ſhew that he could charm Trees, commanded a large Elm to complement *Apollonius* which it did; but in a ſhrill and effeminate Tone. *Learn'd Incred. p.* 905.

(*s*) *Jamblichus* one day bathing himſelf in the *Syrian* Baths, by ſtriking the Water with his Hands, and privately muttering ſome Words, rais'd out of the two Springs two young Children, who came and embrac'd him, and then return'd into their Fountains. *Id. p.* 1060.

(*t*) Conjurers by throwing Stones behind them, raiſe Mountains; and by throwing Water over their Shoulders, produce Rivers. *Le Loyer* 329.

(*u*) *Gyges*'s Ring render'd him inviſible, when he turn'd the Signet towards his Hand, and viſible again when he turn'd it outwards. *Herodotus l.* 1. *Cic. l.* 1. *Offic. St. Greg. de Naz Hym.* 11. *Thierſ. t.* 1. *p.* 361.

Simon Magus render'd himſelf inviſible whenever he pleas'd. *S. Clem. recognit. & l.* 2. *Conſtit. Apoſtol.* 'Tis alſo reported, that he form'd Men of Air in a moment; that he made brazen and marble Statues move; that he went thro' the Flames without being burnt, and that he flew thro' the Air. *Learn. Incred. p.* 40.

(*x*) *Simon Magus* appear'd ſometimes with two Faces. *Id. ib. Del. p.* 124.

(*y*) A Magician caus'd to iſſue out of a Tapeſtry nine Combatants, and ſet them to fighting. *Le Loyer, p.* 471, 472.

bours; (*z*) to cauſe terrible Horns to ſprout out of a Man's Head immediately; (*a*) to torment new marry'd People with the moſt dangerous Faſcination, (*b*) and to cauſe it to hail (*c*) at the inſtant that the Effect of this cruel Operation is removed; and this is a Conjuration, againſt which, even Magic it ſelf, and the reſt of the ſuperſtitious Practices, teach us Preſervatives and Remedies, (*d*) whilſt indeed the moſt effectual way would be, the curing of deprav'd Imaginations. (*e*)

I appeal

(*z*) Magicians draw their Neighbours Corn into their Granaries. *Turnebus, Delrio p* 141.

A Witch made the Devil milk all her Neighbours Cows, and bring the Milk to her. *Id.*

A Heretick of the Sect of the *Pneumatomachians* at *Chizicko*, ſays *Anaſtaſius* of *Nice. Quæſtionibus de Sacr Script.* forc'd an Olive-Tree out of his Neighbour's Field to his own Houſe, to ſhade his Window, that his Scholars might not be incommoded by the Sun.

(*a*) *Zito* the *Bohemian*, ſeeing People very earneſtly looking out at their Windows, at a Sight which gratified their Curioſity, immediately fix'd a large pair of Stags horns to each of their Heads, to hinder them pulling them in again. *Delrio p.* 112.

(*b*) A King of *Egypt* was, for ſome time, by Faſcination rendred impotent. *Herodot. l.* 2. As was alſo *Eulalius* by his Concubines. *Greg. Turon. l.* 10. *c.* 8. *Brunichilde* by Charms hindred the Conſummation of the Marriage of the *Infanta* of *Spain* with King *Theodoric. Aimonius l.* 3. *c.* 94. A Jew made a Separation between *Peter* King of *Caſtile* and his Queen. *Roderic Sanctius Hiſtor. Hiſpan. part.* 4. *c.* 14.

'Tis ſaid in the Chronicle of *Albertus Argentinenſis*, that *Margaret*, who marry'd Count *John* of *Bohemia*, having liv'd with him three Years, without his being able to conſummate the Marriage, they were divorc'd.

The Law of *Charles the Great* ſays, *Si vir & mulier conjunxerunt ſe in matrimonium, & poſtea dixerit mulier de viro, non poſſe nubere cum eo; ſi poteſt probare quod verum ſit, accipiat alium. Capitul. l.* 6. *c.* 55.

(*c*) 'Tis a current Tradition, that it hails when ever any faſcinating Charm is remov'd. *Bayle's Anſwer to a Country Gentleman's Queſtions, t.* 1. *p.* 297.

(*d*) To prevent Faſcination, wear a Ring, in which is ſet a Weeſel's right Eye. *Solid Treaſ. of little Albert, p.* 14.

Si quis die aliquo, cum radioſus ſeſe ſuperat ex mari, &c. ter pronunciet Tomon; res maritalis prius maleficio funerata, reviveſcit. (Autor ridet) De Idololatria Magica. Diſſertat. Joan. Aleſaci Theologi Pariſienſis.

Eat Hemlock to diſſolve all faſcinating Charms with which you are afflicted. *Thiers. t.* 1. *p.* 170.

To free thoſe who are faſcinated, and break the Charm, the Husband muſt piſs acroſs the Wedding-Ring; or his Wife muſt void her Excrements in his Shoe, and if he ſmell them ſtink, he will recover of his Infirmity. *Joſ. l.* 1. *againſt Appian Alex. Cardan. l.* 16. *de rerum venerate c.* 89.

To cure Faſcination let the Woman make water thro' a Ring. *Anſw. to Country Gentleman's Queſt. t.* 1. *p.* 297.

The Ancients ſang certain Verſes in the Celebration of the Nuptial Solemnities, to prevent Faſcination. *Verſus canebantur in Nuptiis, quia faſcinum putabantur arceri. Feſtus.*

Pliny ſays, *l.* 28. *c.* 19. That if the Threſhold and Poſts of the Door be ſmear'd with Wolves-greaſe, when the new marry'd Couple go to Bed, no Charm can affect them.

(*e*) A very noble Earl (ſays *Montagne l.* 2. *p.* 105, 106.) with whom I was very intimate, marrying a fine Lady, who had been courted by another Gentleman, who was preſent at the Nuptial Feaſt; put all his Friends

in

I appeal to the Reader, whether, after this Train of Particulars, 'tis not natural to conclude, that Magic pretends to more than we are oblig'd to believe? I ſtop here, for I ſhould never have done, if I ſhould continue the Catalogue of Examples, and ſwell it to as great a Bulk, as the Books written by the Demonographers: If I would, I ſay, ſpeak of certain Words (*f*), to which are attributed the Power of invoking Devils; the Cuſtom of weighing Men to diſcover whether they are Conjurers; (*g*) what is requiſite to a Conjurer to remove the Charm which he has fix'd; (*h*) the effects

in great pain, and eſpecially an old Lady, his Relation (who gave the Entertainment at her own Houſe) for fear of Faſcination; which ſhe gave me to underſtand. I intreated her to depend on me in this Caſe. I happen'd to have in my Cheſt a little flat piece of Gold, on which were graven ſome Celeſtial Figures, deſign'd againſt the heat of the Sun, and to cure the pain of the Head, by applying it to the Suture of the Head; and to keep it faſt, twas ſew'd to a Riban to tie under the Chin. An Extravagance very near of kin to that of which we are ſpeaking. *James Pelletier*, when he liv'd with me, made me this extraordinary Preſent, which I at this time thought of making ſome uſe of; and told the Count, that perhaps he might be in danger as well as others, there being ſome Perſons there who might play him that Trick; but that he ſhould boldly go to Bed, and I would deal with him like a Friend; and, if occaſion requir'd, would not ſpare working a Miracle which I had in my power, to ſerve him, provided that on his Honour he would promiſe to keep it very ſecret: Only, that when they came to bring him the Sack-poſſet, if it went ill, he ſhould make a Sign to me; which he accordingly did, both his Mind and Ears being fill'd with the fancy that he was faſcinated. I then whiſper'd him in the Ear, that he ſhould riſe, on pretence of driving us out of the Chamber, and, in a jeſting manner, take from me the Night Gown which I had on (we being both about the ſame ſize) and put it on, as ſoon as he had follow'd my Preſcription; which was, that after we were gone he ſhould retire to make Water, ſhould three times pronounce ſuch Words, *&c.* that at each of theſe 3 times he ſhould wind the Riban which I gave him in his Hand, *&c.* This done, having at the third time ſtrained the Riban very tight, and ty'd it well, that it might neither ſlip nor untie, he ſhould boldly and ſecurely return to bed, *&c.* Theſe apiſh Tricks have the greateſt effect; it cannot enter into our Thoughts, that ſuch ſtrange means as theſe don't reſult from ſome abſtruſe Science. In ſhort, 'tis certain that my Characters, by the effect, were found to be rather Venereal than Solar.

(*f*) *Agrippa* ſays, that the Magical Words which thoſe who enter into a Compact with the Devil make uſe of to invoke him, and to ſucceed in their Undertakings, are, *Dies, Mies, Jeſqnet, Benedo. Efet, Douvema Eniemaus. Trevoux Dict.*

(*g*) In *Holland* they weigh thoſe accus'd of Witchcraft, and thoſe who weigh leſs than the weight (which is what 'tis ſuppos'd they ought to weigh) put in the other Scale, paſs for Conjurers. There is no ſettled weight; but thoſe who weigh them, proportion the weight only to their Bulk and Appearance. This is practis'd in the City of *Oudewater*. They weigh only Strangers. *World bewit. t.* 1. *p.* 319, 320.

(*h*) Conjurers in removing a Charm are forc'd to ſend it to ſome more conſiderable Object, than that from whence they take it, or elſe 'twill redound on themſelves. *Bodin. p.* 251, 259.

fects produc'd by the bare ſuſpicion of a Spell; (*i*) of the uſe which Magicians make of Toads; (*k*) of certain Circumſtances, with regard to Conjurers, when they are in the Hands of Juſtice; (*l*) of Days in which they cannot conjure; (*m*) of their whimſical Imaginations about the Nails; (*n*) of *Agrippa*'s Dogs; (*o*) and of Conjurers Dreams (*p*). I ſay again,

(*i*) 'Twas the ancient practice of Witches and Poiſoners, to mutter ſome Words over their Poiſons. The Effect of the Venom was more certain, when the Patient ſuſpected ſome Charm. *Anſw. to the Queſtions of a Country Gent. t.* 1. *p.* 74.

(*k*) The Witches are generally found ſtor'd with Toads, which they feed, and dreſs up in Liveries, and call them in the Country of *Valois*, *Mirmilots*. *Bodin.* 223.

What hapned in *September*, 1610. about a League from the City of *Bazas*, is very remarkable. As a Gentleman was walking in the Fields, he ſaw a Dog ſcratching and barking about a Hole, as if a Hare had ran into it. On this he reſolv'd to ſee why the Dog ſcratch'd and bark'd at that rate. Accordingly he open'd the Hole, and found in it two great Pots, ty'd togegether Mouth to Mouth, and ſtop'd up; but the Dog not being quiet at this, he open'd them and found them fill'd with Bran, in which was a great Toad dreſs'd up in green Taffata. A Man that was by ſaid, that he had put it there, with an intention, when the Toad ſhould be dead, to take out of his Head the Stone call'd the Toad-ſtone. But the green Taffata gives reaſon to think, that he had another deſign. *De Lancre p.* 133, 134.

(*l*) *Spranger* the Inquiſitor obſerves that a Witch, tho' in cuſtody, may incline the Judges to pity, if ſhe can but caſt her Eyes on them firſt. *Bodin. p.* 371.

'Tis thought, that a Conjurer cannot remove the Charm which he has fix'd, whilſt he is in the Hands of Juſtice. *Thiers t.* 1. *p.* 273.

(*m*) Fortune-tellers, and Conjurers, and ſuch other ſorts of People, cannot foretel any thing on a *Friday* or *Sunday*. Nor does the Devil ſo commonly celebrate his Feſtivals, or hold his Aſſemblies on thoſe, as on the other Days of the Week. *Le Lancre p.* 112

(*n*) *Pythagoras*, who ſome will have to have been a Magician, conceal'd a ſort of Conjuration, or Secret, in the Nails, by that Precept, *Præcegmina unguium criniumque ne commingito?* and *Pliny* ſays, that the parings of the Nails of the Hands and Feet, incorporated in Wax, Magicians make a certain Remedy and Charm againſt Fevers. He adds, that they preſcribe the laying the parings of Nails at the Mouths of the Holes of Piſmires, and that the firſt of them which can be taken coming out, hung about the Neck, will cure the Fever. *De Lancre*, 301.

The Devil forbid a Sorcerer ever paring the Nails of his left Thumb. *Id. p.* 263.

M. P. pretends, that if one pair ones Nails on the Day of the Week which has an R in it, little troubleſome bits of Skin call'd *Reduviæ*, will grow at the Root of them.

(*o*) *Paulus Jevius* ſays, in his Elogies, that *Agrippa* dy'd very poor and abandon'd by every body, in the City of *Lyon*; and that touch'd with remorſe, he turn'd away a black Dog which had follow'd him all his Life; taking off his Collar, which was full of Images and Magical Figures, in a rage, *Abi, perdita beſtia. quæ me totum perdidiſti.* After which, the Dog ran and threw himſelf into the *Saone*, and was never after ſeen or heard of. *Naude p.* 305.

As for this Story of *Agrippa*'s Dog, which is repreſented to us with more Eloquence then Truth by *Paulus Jovius*,

Venalis cui pleura fuit, cui gloria Flocci.

he kept ſeveral Dogs which he lov'd, as *Alexander the Great* did his *Bucephalus*;

again, I ſhould never have done, if I pretended to carry this Argument as far as my reading would furniſh Matter. But I conclude, that what I have ſaid is ſufficient to give a clear Idea of what we term Charms or Spells, and hint to the Reader what Judgment he is to form, with regard to them: But let's now return to Monſieur *Ouſle*; for what he's going to do, and what will ſpeedily happen to him, very well deſerves our Attention.

phalus; the Emperor *Auguſtus*, a Parrot; *Nero*, a Starling; *Virgil*, a Butterfly; *Commodus*, an Ape; *Honorius*, a Hen, and *Heliogabalus* a Sparrow. *Agrippa* ſpeaks of his Dogs, *Ep.* 72, 74, 76, 77. *Wierus*, who had been his Servant, yet ſays that he had but two, who were continually with him in his Study; one of which he call'd *Monſieur*, and the other *Mademoiſelle*. *Id. p.* 309.

(p) We have ſeen Witches at *Bayonne*, who, after having ſlumber'd whilſt under the Torture, as tho' they had been in ſome delicious Trance, affirm'd they came from Paradiſe, and had ſpoken with their Maſter. *De Lancre*, *p.* 57.

CHAP. X.

Of the great uneaſineſs which Monſieur Ouſle *gave his Wife and Children, on account of a very ſcandalous Adventure that happen'd to him, on his fancying that a Woman had bewitch'd one of his Horſes; the Meaſures he took to remove the Charm, and ſecure himſelf.*

WE have ſeen how thoroughly Monſieur *Ouſle* was convinc'd of the Power of Conjurers, and in what continual fear of them he liv'd. And now we ſhall find that that Perſuaſion and Fear drew him into a very melancholy Adventure; in which we ſhall doubtleſs be more than ever ſurpriz'd at this poor Man's ridiculous Prepoſſeſſion; deplore his great Weakneſs, and the prevalent Diſpoſition obſervable in him, to render himſelf, by his Credulity, the wretched Victim to ſo many extravagant Fancies. I have ſeveral times ſaid, and cannot be weary of repeating it, ſo advantageous, I am perſuaded that my Repetitions are in this regard, to thoſe who ſhall read this Hiſtory: I then, I ſay, once more affirm, that we cannot be too liberal of our Advice, to thoſe who give themſelves up to the reading of Books which treat of wonderful Events, extraordinary things, ſuperſtitious Practices; and give us I know not how many Tales of what they call Sorcerers, Magicians, Conjurers, wanton Spirits, Fortune-tellers, and the like, which ſpread ſpread themſelves in all Parts as inconteſtable Truths; which weak People are extremely fond of believing, and which Men of truly ſound Senſe, juſtly reject, when back'd by no other Authority than the bare Relation of them. 'Tis indeed true, that there are very few who dare openly reject them; ſuch great Apprehenſions have they, that their refuſal to receive them ſhould paſs for ſuch a blameable Incredulity, as might render them univerſally odious. I ſay univerſally, becauſe

cauſe the number of thoſe addicted to ſwallow any Errors eaſily, is much larger than that of thoſe who are able to diſtinguiſh Truth from Falſity, and have reſolution enough to ſhew the Conſtancy and Courage which is neceſſary to reject theſe Errors. We daily ſee that Learned Men dare not ſpeak without fear and trembling, if I may ſo expreſs my ſelf: when they engage the Stories, which certain Women, who have an intereſt in managing them, relate of Charms and Apparitions; becauſe they expect, that theſe Women will not fail to ſay, or at leaſt conclude themſelves, that the learned Men don't believe that there is a God, when they doubt the Truth of a wanton Spirits playing like a Child; that a Sorcerer has caus'd it to hail, thunder and lighten at his pleaſure; or, laſtly, that the Devils have as abſolute a Power of diſpoſing of the Elements, as the ſupreme Being who created them. Nothing is more common than this Sentence, which the Ignorant paſs on thoſe, who being fully reſolv'd not to believe without knowledge, are not ſo credulous, as, like them, to believe every thing blindly which they either hear or read. Perhaps it may be alledg'd, that my Preamble is too long, and raiſes the Reader's Expectation of the following Adventure too high: But I conclude it, however deſirous I am to inlarge it; and aſſure the Reader, that I end it only in hopes that he, by his Reflections, will ſupply what I ſhould have ſaid farther for his Edification: I mean, to weigh vulgar Opinion by Reaſon and Evidence. The Adventure was as follows.

Monſieur *Ouſle* had one of the fineſt Saddle-horſes, not only of that Country, but of the whole Kingdom. He was very ſtrong, ſpritely, fleet, and extraordinary finely turn'd. His beautiful Shape ſo charm'd ſeveral famous Painters, that they earneſtly deſir'd leave to draw his Picture, which was ſold very dear. We are alſo aſſur'd, that this Horſe coſt two hundred Piſtoles; and that Monſieur *Ouſle* might have had a much greater Price for him, if he would have ſold him.

Our ſuperſtitious Viſionary riding this extraordinary Horſe one Morning about a League out of Town, to take the Air, or perhaps, to ſhow how well he was mounted, returned home to Dinner; when he obſerv'd a Lady ſtanding at her Door; and what made him take notice of her, was, that ſhe kept her Eyes continually fix'd on his Horſe, as

far as she could see him. She was a very big Woman, a little old, rather ugly than handsom, and dress'd in an old black Night-gown, with her Sleves coming over her Hands, as Widows or profest Devotees generally are, and 'tis reported that she was both. This dismal Dress, Age, Ugliness, long Shape, and fix'd and stedfast Looks, all joyn'd to perplex Monsieur *Ouste*, and occasion his making some Reflections, which were not very much in favour of the Lady, and made him fear, in general, that she had some ill Design on him: I say in general, because at that time he had not in his Thoughts hit on any particular. He rode on till he came home. After Dinner, his Son *Sansugue* mounted the same Horse (unknown to his Father, and with all possible caution to keep him from the knowledge of it) and rode to the Country-house of one of his Friends, who was to give an Entertainment to some Ladies, and who had invited him in the most pressing manner to partake of it. The whole went off as well as the Guests of both Sexes could wish: But I forbear particularizing on this Feast, because 'twould be useless, with regard to the Adventure of which I am to speak. But it is still necessary to our comprehending it, to add, that *Sansugue* return'd home at night, mounted double on the same Horse; that is, with a young Lady who pass'd for his Mistress, and who, as well as he, was more in haste to return home than the rest of the Company. This double weight, and violent hard riding him, to get home at their desir'd time, threw the Horse into such a Condition, that on the next day he could scarce go. *Mornand*, who was in the Secret with *Sansugue*, inform'd him of it; and they agreed together to say nothing at all of this unhappy Adventure, but only to give Monsieur *Ouste* notice, how ill the poor Beast was. *Mornand* undertook to be the Messenger of this ill News; of which he made no difficulty, because he well knew that his Master would not charge him with any thing on this account. He was not mistaken; for as soon as Monsieur *Ouste* had heard this, and seen his Horse, very far from suspecting either *Sansugue*, or *Mornand*, of having any share in the cause of it, he immediately call'd to mind the tall, ugly, old Lady in black, whom he had look'd on as earnestly the day before, as she on him. In a word, he took her for a Witch, and believ'd, that by her steddy looking on his Horse she had bewitch'd him; concluding, that 'twas impossible that the short ride which he took,

could

could ever reduce the Horſe to this extremity; and that this Illneſs could no otherwiſe be produc'd, than by a moſt expeditious and violent Charm. On this concluſion, he immediately reſolves to diſcover the Truth, by a very violent Method; of which the Note hereunder (*a*) will inform us. But, on ſecond Thoughts he came to be of Opinion, that 'twas better to go firſt to the Lady, and engage her by Reaſon, gentle means, and Entreaties; or if they fail'd, by Threats to diſſolve this pretended Charm. This Method he reſolv'd on; but did not go about it, till after he had arm'd himſelf, according to what he had met with in his reading, againſt the danger of being bewitch'd himſelf. He did not content himſelf with one Preſervative, but provided himſelf with all thoſe with which his Library would furniſh him. Theſe Preſervatives will appear truly wretched to the judicious Readers: But ſuch Readers would appear as contemptible to Monſieur *Ouſle*, if they ſhould hint to him, that they had no Opinion of them. Thus Men eſteem and deſpiſe, according to the turns which they give to their Fancy, when they hit on ſuch as Monſieur *Ouſle*, who believe without Ratiocination or Reaſon, for no other end, than to maintain and defend what they believe without Reaſon.

Proceed we to theſe Preſervatives: He put into his Pocket Salt, (*b*) and Onions; (*c*) he ſpit on his Urine, (*d*) and afterwards waſh'd his Hands and Feet with it; (*e*) he alſo ſpit on the

(*a*) In *Germany*, when they would find out the Witch who has maim'd or bewitch'd a Horſe; they get the Guts of a dead Horſe, and draw them to ſome Houſe. which they enter, not at the common Door, but by the Cellar, or under ground, and burn the Guts: At which, the Witch who has laid on the Charm, will be ſeiz'd with Colic Pains in her Guts and will make directly to the Houſe to get a Coal of Fire, when the Pain will ceaſe; but if they will not open the Door to her, the Houſe will be darkned, and ſuch terrible Thunder will ariſe in it, as will threaten its deſtruction, if thoſe within perſiſt in refuſing her entrance. *Bodin*, 289.

(*b*) Some carry in their Pockets Salt, or a Date-ſtone poliſh'd, to drive away evil Spirits. *Thiers*. 172.

(*c*) The Lady *Chantocorena* having thrown Powders on a Garden, and on a Meadow, infected every thing in them, except the Onions, becauſe the Ancients took them to be great Deities. *De Lancre p.* 340.

(*d*) According to *Pliny*, to ſecure one from Enchantments, one is to ſpit on recent Urine, or on the right ſhoe. *Le Loyer* 830.

(*e*) *Oſtanes* the Magician preſcrib'd the dipping of our Feet, in the Morning, in human Urine, as a preſervative againſt Charms. *Ibid.*

With

the Shoe of his right Foot; (*f*) on his Hair; (*g*) and three times in in his Breaſt; (*h*) he broke a Looking-glaſs on purpoſe to lay ſeveral bits of it on his Shoulders; (*i*) he joyn'd two Cains together to make them one, but in ſuch manner, that they might contain Quickſilver betwixt them, (*k*) without any danger of its running out; he greas'd his Shoes himſelf with Hogs-greaſe; (*l*) he ſent to buy a little Broom (*m*) to carry to the Lady's Lodging, and made uſe of it, as directed by his reading; he alſo carry'd with him a ſort of Cake, to give the firſt poor Body whom he ſhould meet in his way. (*n*) Theſe are very whimſical Preſervatives: I don't think that the Reader has here diſcover'd any ſort of relation betwixt their Properties, and the pretended Charms which they undertake to engage, at leaſt I can ſay for my ſelf, that I cannot find any ſuch thing. But indeed Superſtition will never bear cloſe Reaſoning, it being always ſure to loſe ground by it. What did I ſay, cloſe Reaſoning? We ought not to reflect on it at all, with an intention to find any reaſon in it, for

Waſh the Hands in Urine in the Morning, to divert Charms, or render them ineffectual. 'Twas for this reaſon that the Judge *Paſchaſius* cauſed St. *Lucy* to be wetted with Urine; becauſe he imagin'd that ſhe was a Witch, and that by that means ſhe might elude the Torments which he was preparing for her. *Apud Surium Thiers. t.* 1. *p.* 171.

(*f*) Spit on the Shoe of your right Foot, to ſecure your ſelf againſt Charms. *Thiers. t.* 1. *p.* 171.

(*g*) Spit three times on the Hair which comes off in combing your Head before you throw it to the Ground, to preſerve your ſelf againſt Charms. *Id. p.* 171.

(*h*) Spit once, or three times in your Boſom, to prevent being charm'd. *Id. ibid.*

Deſpuit in Molles, & ſibi quiſq; ſinus.
Tibull. l. 1. Eleg. 2.

(*i*) Certain ſuperſtitious Women faſten to their Childrens Shoulders pieces of broken Looking-glaſſes, or pieces of Sheep or Fox Skins, to guard them againſt the poiſonous Looks of Conjurers. *Martin de Arles Tract. de Superſtit. Thiers. t.* 1. 366, 367.

(*k*) Who can perſuade himſelf that Quickſilver, incloſ'd betwixt two Canes, can hinder all manner of Charms and Spells. *Learn. Incred.* 96.

'Tis ſaid, that Quickſilver plac'd betwixt two Canes hinders Enchantments. *Delrio p.* 9.

(*l*) *Bodin* ſays, *l.* 4. *c.* 4. that the Magiſtrates, or Judges in *Germany*, cauſe young Children to put on new Shoes, greas'd with Hogs greaſe, and ſend them to Church thus ſhod; which is of ſuch efficacy, that if there be any Witches in the Church, they cannot ever go out without the conſent of thoſe who have theſe Shoes on.

(*m*) To prevent a Conjurer's going out of the Houſe where he is, ſet a Broom at the Door. *Thiers. t.* 1. *p.* 389.

(*n*) To break the Charm ſet on a Perſon bewitch'd, we are taught to make a triangular Cake, like thoſe of St. *Lupus*, and give it as Alms to the firſt Beggar we meet. *Clr.*

(*o*) The

for that will be to loſe both time and pains. Is it becauſe on this Subject Men will not ſuffer themſelves to be led by any thing but judicious Reflection; that they find themſelves under a neceſſity of ſtruggling againſt theſe ridiculous Precautions, made uſe of againſt Charms? No certainly, there would then be no need of them, ſince they would not allow Charms to be ſo effectual and formidable, as they are repreſented to be by thoſe who relate them; and conſequently denying their Power, they would have no reaſon to fear or arm themſelves againſt them. Monſieur *Ouſle* knew yet ſome other Preſervatives; but being in haſt he could not make uſe of them, becauſe they were not eaſie to be gotten: They were the following. The Bones of ones Relations; (*o*) a bit of Skin torn from the Forehead of a *Hyæna*; (*p*) certain Excrements (*q*) not eaſie to be gotten when one will; a white Saphire, graven (*r*) Taliſmanically, and a certain Flower call'd *Ploughman's Spikenard.* (*s*)

Laden with all the foremention'd extraordinary Anti-magical Ammunition, he ſets out, with the myſterious Cane in his Hand. He gave his triangular Cake to the firſt Beggar which he met. Being come to the Lady's Houſe, he ſet his little Broom without the outer Gate, without being ſeen by any body, and afterwards boldly went into the Room where ſhe

(*o*) The *Caraibes*, to ſecure themſelves againſt Charms and Spells, put into a *Calebaſh*, or Gourd, the Hair, or ſome Bones of their dead Relations, ſaying, that the Spirit of the Dead ſpeaks in them, and warns them of the deſigns of their Enemies. *De la Borde. World bewitch'd t.* 1. *p.* 128

(*p*) According to *Pliny*, *l.* 22. *c.* 3. 'twas cuſtomary to tear the kin off the Forehead of a *Hyena*, and wear it about one againſt Enchantments.

(*q*) Some daub the out and inſides of their Ships with the Excrements of pure Virgins, to preſerve them from evil Spirits; according to *Damianus a Goes*, the *Portugueze*, *de Lappiorum origine.*

The menſtruous Blood of a Woman ſtuck on the Poſts of the Doors of the Houſe, diſſolves Charms, *Le Loyer*, *p.* 830.

(*r*) *Pliny* ſays, *l.* 37. *c.* 9. that a white Saphire, on which the Sun and the Moon is ingraven, hung about the Neck, with the Hair of *Cynocephali*, is an efficacious Remedy againſt Charms, and beſtows the Favour of Kings. But we muſt firſt find the *Cynocephali*, which never yet were in being. *Bodin. Dæmonom. p.* 282.

(*s*) Some amongſt the Ancients wore on their Forheads, made up like a Crown, the Flower call'd *Ploughmans Spikenard*, in Latin *Baccharis*, for fear of being charm'd by an ill Tongue, which *Virgil* thus expreſſes:

——— *Bacchare frontem,*
Cingite, ne vati nocent mala lingua futuro.

Le Loyer, *p.* 256

(*t*)

ſhe was. She roſe from Table, and waſh'd her Hands. The firſt Thought which occurr'd to him was, to drink the Water in which ſhe had waſh'd, for the reaſon which the Note (*t*) will explain to you. But he forbore, and did not puſh his Extravagance to an exceſs ſo ſhocking, ſordid and naſty. When he came in, ſhe had with her a young Girl who ſerv'd her; and he began his Compliment with deſiring to ſpeak with her in private, on which ſhe ſent away her Maid into the next Chamber. She, in going out, left the Door betwixt the two Chambers open, out of curioſity, to try to ſee what this Man would have with her Miſtreſs. He was ſome time without ſpeaking; and that becauſe looking earneſtly on this Woman, who had a great many red Pimples on her Face, and he then remembred to have read in ſome one of his Authors, (*u*) that 'twas a Sign that ſhe could not raiſe the Devil, nor have any Correſpondence with him. But yet fancying that he might not remember the Text of his Author aright, that did not hinder the execution of his Deſign in this Viſit. I ſhall not recite all the Circumſtances of this Converſation; 'tis enough to acquaint the Reader, that 'twas very warm on both ſides; which is eaſie to be believ'd, ſince it turn'd on a very foul and unjuſt Accuſation. Their paſſionate Expreſſions were reciprocal; and, in ſhort, the whole ended in an Action very ſcandalous to Monſieur *Ouſle*.. 'Twas in it ſelf indeed ſcandalous; but we muſt be ſo juſt to this poor Man, as to own, that his intention was not ſo wicked, but only impertinent and ridiculous. He had read, that to ſteal ſomething (*x*) from People ſuſpected of Sorcery, would guard one againſt their Charms. This was the Reaſon which induc'd him, as he was going out, privately to ſteal into his Pocket a very rich Watch which lay on the Table: But yet this Theft was not ſo ſecretly committed, but that the Girl ſaw it thro' the Door which was open betwixt the two Chambers; and had

(*t*) The manner of waſhing Witches Hands, practis'd at Labours, is as follows: The Witch who is ſuſpected to have bewitch'd any one, is ſent for; and after ſhe has been made to waſh her Hands in a Baſin, the Perſon bewitch'd is made to drink the foul Water. *De Lancre*, p. 357.

(*u*) Magicians ſay, that thoſe who have red Pimples on their Faces, cannot raiſe Devils, tho' they call them up. *Le Loyer*, p. 830.

(*x*) Borrow ſomething of, or ſteal ſomething from a Conjurer, or Witch, in order to ſecure your ſelf againſt Charms. *Thiers. t.* 1. p. 172.

had indeed ſeen and heard all that paſt. As ſoon as he was gone, ſhe told her Miſtreſs of it; who immediately ran after him, but did not overtake him, till the Moment when he entred his Houſe. She went up the Steps crying ſtop Thief, and made a moſt diſmal Noiſe in the Houſe: Madam *Ouſle*, her Sons and Daughters, and *Mornand*, ran to hear what was the Matter. The Lady demanded Juſtice; charg'd Mouſieur *Ouſle* with ſtealing her Watch, and flew at him in order to ſearch him: Madam *Ouſle* and her Children fell upon her; and began to thraſh her very briskly, when our Thief put a ſtop to all theſe Violences, by pronouncing, in an oracular Tone, and very loudly, the following Words: *Have patience my dear Wife; have patience Children; patience* Mornand; *and you, Madam, who accuſe me, pleaſe to be patient.* This ſo frequent repetition of the Word, put an effectual ſtop to the Engagement. He then pull'd the Watch out of his Pocket, and at the ſame time fetch'd a Book out of his Study, in which he ſhew'd the excellent Paſſage which ingag'd him to commit this piece of Theft. The Lady firſt ſeiz'd on the Watch, and then allow'd him to ſay what he pleas'd. He then, before his whole Family, deſcrib'd his ſuſpicion of that Lady, and the Converſation he had with her. The effect of all which Narration was, that all the Company allow'd Monſieur *Ouſle* to be the moſt ſuperſtitious Madman that they had ever ſeen. The Lady conſidering what had paſt at her Houſe, and where ſhe now was, did this poor Wretch juſtice, in declaring, that ſhe did not believe that he was a Thief, but really a Madman. Madam *Ouſle* and her Children expreſs'd all poſſible uneaſineſs, for the rude and violent Entertainment they had given her: She receiv'd their Acknowledgments perfectly well; and aſſur'd them, that ſhe would baniſh all Reſentment againſt; and that ſhe was rather inclin'd to pity them, conſidering the uneaſineſs which this Man muſt give them, by his extravagant Whimſies. *Sanſugue*, who obſerv'd that his Father ſuſpected her of Witchcraft, to remove that ridiculous Notion, frankly own'd the Tour he made, with all its Circumſtances; and thereby diſcover'd to him, that he was the only Magician who had bewitch'd his Horſe. Monſieur *Ouſle*, like all thoſe of his Character, who will never own themſelves in the wrong in any thing which they have, ſhew'd, that he believ'd nothing that his Son ſaid. But yet internally began to

believe

believe it, and was afterwards intirely convinc'd of it; for his Family gave him ſo many Evidences of this unlucky part of that Days Pleaſure, which had brought his Houſe into that Condition, that it was impoſſible for him to doubt of it. The Lady went away very well pleas'd, having engag'd in a ſtrict Friendſhip with Madam *Ouſle*; and in this Converſation ſhe ſhew'd, that ſhe was not in any thing like a Witch. The Horſe, after ſome days reſt, recover'd his former Strength; and Monſieur *Ouſle* continued as whimſical and ſuperſtitious as ever.

CHAP.

CHAP. XI.

A Deſcription of the Aſſembly of the Sorcerers, call'd their Sabbath.

WE have ſeen how firmly Monſieur *Ouſle* was perſuaded of the reality of the Power which is aſcrib'd to Sorcerers; how eaſily he believ'd all the Stories which he read, or heard told, and the Fears they rais'd in him. By which Fears, Credulity, and firm Perſuaſion, we may reaſonably conclude, that he did not doubt of the Truth of any of the Tales of their Aſſemblies, which they call their Sabbath. In ſhort, he had thorowly ſtudy'd this Subject; was perfectly well acquainted with what Authors had ſaid on it; nor was he ignorant of any the leaſt Circumſtances to this purpoſe; and being taught by his reading that every thing was ſurprizing, prodigious, and aſtoniſhing in theſe Diabolical Aſſemblies, he deſired nothing more than to be preſent at one of them, but as a Spectator, and not as an Actor; for, how ſuperſtitious ſoever he was, he was not willing to give himſelf to the Devil, enter into a Compact with him, or become a Conjurer: He only deſir'd to ſee the Sabbath once, to diſcover whether all that he had read or heard of it was true. He and the Abbot *Doudou* had for ſome time amuſed themſelves with collecting whatever the Demonographers have ſaid concerning it; and conſequently, were perfectly well acquainted with every thing which paſs'd there; and 'tis from this Collection that I have drawn up the following Deſcription; from which we ſhall ſee, whether this whimſical Wretch had from hence any reaſon to be ſo credulous as he was. For my part, I own, there is ſo little probability and poſſibility in them, that I ſhould be aſham'd of my ſelf, if I ſhould give ear to ſuch Impertinencies, and leave the Reader to judge, whether my Shame would be well or ill grounded.

A Deſcription of the Sabbath.

In order to a juſt Deſcription of the Sabbath, ſuch an one, I mean, as to take in methodically all its Circumſtances; 'tis neceſſary to deſcribe the Place and Time, where and when 'tis held; how the Members of that Society come to the knowledge of the time; how they tranſport themſelves thither; in what Shapes the Devil appears; how he behaves himſelf, and how the Conjurers and Witches, who aſſiſt at this Solemnity, employ themſelves. Let's then particularly, and with all poſſible exactneſs, examin this pretended Diabolical Aſſembly. 'Twill indeed make a diſmal appearance, but the ridiculous Follies which will attend it, may render it diverting to thoſe who don't apply their ſerious Thoughts to it, as Monſieur *Ouſle*, and thoſe like him, do.

Let's then ſay ſomething of the Original and Name of this Sabbath. *Le Loyer* ſuſtains, in his 4th Book of Spectres, Chap. 3. That *Orpheus* inſtituted the Fraternity of the *Orpheoteleſtes*, in which *Bacchus* anciently ſupply'd the ſame place, which the Devil does at preſent, in this our modern Meeting of Conjurers and Witches, who have borrow'd all their ſuperſtitious Ways and Practices from theſe *Orpheoteleſtes*. The ſame *Le Loyer* obſerves, that the *Saboe, evohe*, which was ſung at the *Orgia*, or *Bacchanals*, agrees with the Acclamations of the Conjurers and Witches, *Har Sabat, Sabat*; and that *Bacchus*, who was only a Devil in diſguiſe, was nam'd *Sabaſius*, from the Sabbath of the *Bacchanals*; the accuſtomed Form of their initiation into which Society was expreſs'd in theſe Words, *I have drank of the Drum, and eat of the Cymbal, and am become a Proficient.* Which *Le Loyer* ſays is to be explained in the following manner: By the Cymbal is meant the Caldron and Baſin, made uſe of by the modern Conjurers to boil thoſe Infants in which they eat; and by the Drum, the Goats-skin blow'd up, from whence they extract its Moiſture, boil it up fit to drink, and by that means are admitted to participate of the Ceremonies of *Bacchus*. *See Naude Apol. p.* 129, 130. 'Tis alſo alledg'd, that the Name Sabbath is given to theſe Aſſemblies of Conjurers, becauſe they generally meet on *Saturdays*.

When

When the Devil is determin'd to hold a Sabbath, he generally pitches on a Cross-way (*a*), or some Place near a Lake or Pond; the Cross-way might probably be chosen for the more convenient Access of those who are to come to this Diabolical Assembly, and that they need not be oblig'd to travel thro' tedious winding Roads to get thither. But yet this reason may not be so very just, if we consider some of the Ways of their transporting themselves, which we shall meet with hereafter. But if this Conjecture should not be the most reasonable, that ought not to seem very strange to us, since all that I shall say of this Meeting will not be more so than that. As for the Pond or Lake, we are assur'd by the Conjurers, that the reason which engages them to this Choice, is their beating the Water, by which they raise terrible (*b*) Storms. For the Devil and his Disciples think of nothing but doing Mischief, or at least, of striking Terror. Nothing, say they, ever grows on the Place where the Sabbath (*c*) is kept: Which is not hard to believe, for being trodden by so many Devils, whose Feet are extremely hot, it must necessarily be burnt up, and consequently very barren.

These *Dæmonical Bacchanals* are generally celebrated in the Night, and besides, we are told that every night is not proper for them, but only those from *Wednesdays* to *Thursdays*, or from *Friday* to *Saturday* (*d*). Some will have us believe that the Hour of 12 at Noon is not (*e*) exempted from these Meetings.

(*a*) The Sabbaths are generally held in Cross-ways, says *Isaac Queyran*, or in Church-yards before the Churches, or in some wild and desart Place. *De Lancre. p.* 68 69.

(*b*) In the Sabbath, the adoration of the Devil being over, the Children who have been presented to him, are led to others along the side of a Rivulet; for the Sabbath is scarce ever kept in any Place where there is not a Lake, a Rivulet, or a Pond, that they may beat the Water, to cause Hail and raise Storms; and there they give them a White Rod, and Toads to keep; but after having continu'd some Years in this Estate, they are advanc'd a degree higher, and admitted into the Dance. *De Lancre. p.* 75, 76.

(*c*) The Place where the Conjurers and Witches dance, is so accurs'd, that no Grass, nor any thing else can grow there. *Strozzi*, an *Italian* Author says, *l.* 4. *c.* 4. *Del Palagio degli incanti*: That himself saw in a Field at *Castelnuovo*, near *Vicenza*, a Circle around a Chesnut-tree, where the Witches and Conjurers us'd to dance on their Sabbath, so trodden, that no Grass could ever grow on it. *Id.* 209.

(*d*) The ordinary Days, or rather Nights of the Sabbath, are those betwixt *Wednesday* and *Thursday*, and betwixt *Friday* and *Saturday*. *Id.* 66.

(*e*) *Catherine de Naguille*, of the Parish of *Ustaritz*, aged 11 Years, and her Company, affirm'd, that they had been at the Sabbath at Noon-day.

Meetings. These conjuring Rascals are very impudent to meet thus, and perpetrate such terrible and horrid Impieties at Noon-day: Doubtless they must then meet only in the most solitary and dismal Deserts; or else the Devil must condense the Air to the utmost Degree, to conceal them; and consequently when the Air subtilizes in one Place, is it not because a Sabbath has been kept, which took away part of it? But if several of these Assemblies should be held in this manner at the same time, we should at last be in danger of losing our Respiration. Some may say I rally; alas! does not the Subject deserve it? But I shall shortly have less reason to rally and laugh, when I shall speak of those abominable and execrable Crimes which are pretended to be committed there, and which I shall endeavour to wrap up as clean as I can; for God forbid that I should follow the Example of several *Dæmonographers*, and not have more regard than they to Religion and Modesty.

The Conjurers and Witches never over-sleep the appointed Hour of the Sabbath, because they have a Mark (*f*) purposely intended to keep them awake at that time; and yet we are told by others, that 'tis proper to sleep at that Moment, or at least keep one Eye shut (*g*). How can we reconcile these Contradictions? Which would furnish Matter for a Dissertation, to those who are fond of writing on this Subject. But for my part I shall not be at that Trouble, being willing, first to be secur'd of the Truth of the Fact; and even then I am not sure that I should think it worth while to spend my time that way. How much Time and Labour might be spar'd if Men would employ themselves solely on such Subjects as are true, solid and useful? The number of Authors would be much lessen'd, and consequently there might be fewer readers of Trifles: And yet it must be own'd, that these very Trifles which I despise, are frequently the best receiv'd, and please the most. Let any body publish the most judicious Treatise of Morality, or a Book which engages a popu-

(*f*) Some tell us, that the Intention of the Mark set on Witches and Conjurers by the Devil, is that they may never over-sleep, or lose the Hour of the Sabbath. *Majol. lib.* 3. *tom.* 2.

(*g*) A Witch said, that she never went to the Sabbath without sleeping, and that 'twas enough to shut one Eye, on which she was instantly transported thither. *De Lancre. p.* 98.

(*b*) Some-

popular Error, gives wise and prudent Instructions for human Conduct, and even inconteſtable Proofs to demonſtrate what we ought to believe and practice; the ſerious Gravity of ſuch Books are generally very tireſom to Readers, and remain in Obſcurity in the Bookſeller's Shop, as many Years, as the Authors have ſpent Days in writing 'em; whilſt on the other ſide, others, fraught with pleaſant Inventions, and fit for nothing but to amuſe and divert, will draw ſo many Cuſtomers from all ſides, who will ſo greedily croud to buy 'em, that the Bookſeller muſt be forc'd to ſell 'em ſtitch'd, for want of time to bind 'em. Our Age has been fertile in Inſtances of this kind, in which many have ſucceeded, without any aſſiſtance of the Devil; I ſay without the Devil's having any ſhare in it; becauſe there have been ſome, in which to ſay truth, the Devil has in ſome Senſe had a part; and theſe have their Merit, from which wicked and malignant as he is, he has not yet reap'd any Honour; for thoſe who have made him ſpeak, have done more in it than he himſelf. And as much an Angel as he is (I mean a wicked Angel) could he have talk'd ſo judiciouſly and wiſely? But I inſenſibly rove from my Subject, and forget the Sabbath; to which I return.

According to the *Dæmonographers*, when the Hour of the Sabbath is come, there appears a ſort of Sheep in the Air (*b*) to aſſemble the Conjurers and Witches. What reaſon can be aſſign'd for an Apparition ſo foreign to the Subject? I cannot gueſs it; 'tis the Devil's Buſineſs to inform us. And perhaps he himſelf would be very much put to it; perhaps alſo he never thought of any ſuch Apparition, much leſs deſign'd to execute it, if what is ſaid of him be true, that he never appears in the Shape of a Sheep or Lamb. I am very apt to fall in with the two laſt.

However, the Place being fix'd on, the Hour come, and the Warnings ſuch as they are, given; all the Members of this Society make haſte to their Rendevouz; for they not only incur a Penalty (*i*) if they are not there themſelves; but

(*b*) Sometimes the Devil cauſes the Appearance of a ſort of Sheep in a Cloud to call Conjurers to the Sabbath. *Id. p.* 594.

(*i*) We have by an infinite number of Witches and Witneſſes, been told, that they pay, as a Forfeiture for not going to the Sabbath, ſometimes the eighth part of a Crown, at others ten *Sous*. *Id. p.* 91.

but also if they don't produce those whom they have promis'd to bring thither (*k*). The Devil will not dispence with their breaking their Word with him, tho' he never scruples to break his with them; of which we meet with an infinite number of Instances in the Histories of Conjurers and Witches. They inform us that this wicked Spirit continually cheats his Votaries, either by Equivocations, delusion of the Eyes, or I know not how many Tricks, familiar to him, and which he takes Pleasure in practising. This wretched Spirit is very subtile in doing Mischief, and would if he could do more than he does. How deplorable would our Case be, if his Power were as great as his Will?

The Business being now to transport your self to the Sabbath; no Conveniencies of Carriage are wanting; the Devil will provide you with all sorts. Some he furnishes with a Broom, or a Goat, an Ass or a Horse (*l*). He suffers others to anoint themselves with a certain Unguent, and pronounce certain Words during that Unction (*m*). But yet these Words are not always necessary; for the Person who has so anointed himself, without them has come to the Sabbath, (*n*) as well as

(*k*) If a Witch has promis'd to bring to the Sabbath a neighbouring Beggar's Boy, if she cannot do it, some time is allow'd her; after which she must present her own Son, or some other as valuable, otherwise she will be very ill treated. *Id.* 68.

(*l*) The Devil transports them to the Sabbath, mounted on Sticks, or Brooms, or else in the Shape of a Goat, an Ass, a Horse, or some other Animal. These Sticks are anointed with a greasy Unguent, compos'd of the Fat of a Child, whom they have murder'd. *Id.* 112.

The Conjurers and Witches in *France*, says *Bodin* believe that by clapping a Broomstick betwixt their Legs, and muttering some Words, they shall be transported without any Greasing or Unction. But on the contrary, those of *Italy* have always a Goat at their Door, which attends to carry 'em. *Id.* 113.

Joan Harvillier, a native of *Verbury*, near *Compiegne*, a Witch, said that her Mother presented her to the Devil at 12 years of Age: He was a tall black Man in black Cloaths; that from that time he had carnal Copulation with her, till she came to be about 50, when she was taken; that the Devil appear'd to her when she would, booted and spurr'd, with a Sword by his side, and left his Horse at the Door; that no body saw him but she; and that he also lay with her and her Husband without his perceiving it. *Bodin's Preface.*

(*m*) When Witches anoint themselves, they say and repeat the Words: *Emen Hetan, Emen Hetan*, that is *here and there, here and there.* De Lancre. p. 392.

(*n*) A Collier being inform'd that his Wife went to the Sabbath, watch'd her; and one Night, feigning a profound Sleep, she arose, rubb'd her self over with a certain Composition, and vanish'd. He afterwards did the same, and was convey'd thro' the Chimney, to the Cave of a certain Earl, who was a very considerable Man in his Country, where he found his Wife; who as soon as she saw

him,

as those who have mutter'd them over. Others perform this Toilet without Unction, or going up the Chimnies (*o*). (It must be observ'd that Chimnies do wonders in Sorcery, by reason of their Blackness). But I know not what sort of Carriage they make use of; nor have I met with any account of it. Because, probably my Teachers knew no more of it than my self; or if they did know it, is it because they would not inform us? No, these Authors are too fond of publishing extraordinary Things, to conceal the least particular of that Nature which falls under their Cognizance. Wherefore let's leave this last kind of Conjurers and Witches, to go which way they please; 'tis the Devil's Business to take care of them, as well as those who are shut up in Prisons; for we are told, how closely soever they are lock'd up, and charm'd, they go to the Sabbath, as well as those who are at liberty; (*p*) and that they carry with them, those who are willing to follow them.

I can't help making the following Reflection, in which I believe the Reader will join with me. How comes it, if these miserable Wretches have Liberty to get out of Prison, that they are such Fools as to return, and expose themselves to the almost inevitable danger of suffering the Torments with which those of their Profession are punish'd? If it be said that the Devil forces them to it, I desire to know how he forces them: Does he absolutely deprive them of the Liberty of doing what they please? How comes he by this Power? Has he it of himself, or from God? I don't think that any one will dare venture to affirm that he has of himself, the Power of forcing Men to do whatever he pleases, without their being able to avoid obeying him. If 'tis pretended that he holds this Power of God, what Proof is there of it? Whatever Arguments may be form'd to prove this, can it possibly suit with the Wisdom, Goodness and Majesty of

him, made a sign, on which the Collier was left alone in the Cave, where being seiz'd as a Thief, he declar'd all that had happen'd to him, and what he had seen. *Delrio. p.* 177.

(*o*) We are satisfied by the Depositions of above twenty or thirty Witnesses all at Age, that several Conjurers and Witches go to the Sabbaths without being anointed or greas'd with any thing whatsoever, and that they are not oblig'd to pass thro' the Chimney any more than any other Place. *De Lancre. p.* 114.

(*p*) Tho' Witches are imprison'd, they yet convey to the Sabbath the Children of both Sexes, whom they have bewitch'd or corrupted, as much as tho' they were at liberty. *De Lancre. p.* 101.

of God? Is there any Agreement betwixt this ſo great Power being lodg'd in a wicked Creature, and the Love of God to Men, join'd with his Knowledge of their Weakneſs, and conſequently how eaſily they are ſurpriz'd and ſeduc'd? Would it be a way to withdraw them from the Empire of the Devil, to give them ſo much Power over them.

Becauſe it may happen that a Perſon cannot leave his or her Houſe to go the Sabbath; for if they ſhould abſent themſelves at ſome inconvenient Time it might be of ill Conſequence to them: For Inſtance, if a Husband miſſes his Wife; a Mother her Daughter, another her Son, a Maſter his Servant. It's ſaid the Devil, very vigilant againſt any ſuch Miſchiefs, takes care to form a Figure in the Shape of his Perſon, to ſtay at home, while he or ſhe is at the Sabbath (*q*). But we are not told whither this Figure ſpeaks, walks or acts as the Perſon would do whom it repreſents. But we ought yet to believe it for the Honour of the Invention; and I am indeed ſurpriz'd that the *Demonographers* have forgotten to inſert it, ſince 'twould have coſt never the more.

Imagine we then next, that all the Conjurers, Magicians and Witches are met, and that the Sabbath thus begins. Conſider we then firſt of all who preſides there, the Shapes which he aſſumes, and what he does there.

Every one knows, that the Devil paſſes there for the Sovereign Lord; 'tis by his Order, and particularly by him, that the Feſtival is celebrated; he commands there with an abſolute Authority; no body dare reſiſt him; his Empire there is intirely deſpotick, and thoſe who aſſiſt at it, are wholly devoted to him. The principal Shape which he aſſumes, his Favourite Figure, and that of which he is fondeſt, is that of a great He-Goat, with three or four Horns (*r*), with a long Tail, under which appears the Face of a very black Man (*s*); and this gracious and agreeable Face is

(*q*) Satan ſubtilly deſigning to inveigle a Girl from her Mother, cauſes her to be convey'd away by a Witch, ſubſtituting her Shape in her ſtead, to prevent her Mother's Diſpleaſure. *De Lancre. p.* 101.

(*r*) At the Sabbath, the Devil, according to others, appears in the Shape of a large He-goat, with two Horns before and behind, or ſometimes with no more than three; and from the middle one iſſues a ſort of Light, which uſually ſhines out bright. *De Lancre. p.* 73.

(*s*) *Mary d'Aſpilconette*, averr'd, that at the Sabbath the Devil appeared in the ſhape of a He-goat, with a Tail, and a black Face under it. *De Lancre. p.* 128.

(*t*) At

is plac'd there on purpoſe to be kiſſed (*t*): He then reſembles *Janus* (*u*); with this difference, that the two Faces of this Maſter-Devil have not the ſame Situation as thoſe of the falſe God.

But the bare Appearance of a He-goat, frightful only by his Shape and Bulk, having nothing in it ſufficiently ſurprizing; ſomething more aſtoniſhing and ſtupendious was wanting; which *Demonographers* were aware of, and have accordly made due Proviſion of that kind; to which end, they make him iſſue out of a Pot appearing very little (*x*), and afterwards encreaſe to the before-mention'd enormous Bulk. And becauſe they would not know where to beſtow him, if after the Ceremony, he ſhould continue in the ſame Shape and Bulk, he re-enters his Pot to prevent giving them any farther Trouble. Thoſe who are not very credulous, will be ſure to ſay that one ought to be as inſenſible as the Pot, to write and believe ſuch ſtrange ſtuff; for my part I have nothing to ſay in anſwer to them, but leave that Talk to thoſe who write and believe ſuch ſurprizing Things, and wiſh for their Credit that they may anſwer for't better than I can.

The principal Shape aſſum'd by the Devil, the Sovereign and great Maſter of the Sabbath, is as I have juſt been telling you, that of a monſtrous great He-goat: I call it his principal Shape, becauſe he does not ſo confine himſelf to it, as not ſometimes to appear in others, according as the Fancy takes him, or his Deſigns require. He ſometimes transforms himſelf into a large black Grey-hound, or an Ox (*y*) with large

(*t*) At the Poſteriors of the great Maſter is a human Face, which is that which is kiſs'd and not his Fundament. *Id.* 76. Others add, that the Devil preſents every one of thoſe who kiſs his Poſteriors, with a ſilver Lous. *Monſtrelet*, *t.* 3. of his Chronicle, *fol.* 84. the *Paris* Edition, 1572. *in folio*. Anſwer to the Country Gentleman's Queſtions, by Mr *Bayle*, *t.* 2. *p.* 56.

(*u*) *Jeannette d' Abadie* of *Siboro*, aged 16 Years, ſays, that the Devil has one Face on the fore, and another on the hind part of the Head, as *Janus* is painted. *De Lancre*. *p.* 72.

(*x*) *Mary d' Aguirre*, aged 13 Years, and ſeveral others, depos'd, that at the Sabbatical Aſſemblies, there is a great Pot in the middle, out of which the Devil iſſues in the ſhape of a Goat, that being got out, he becomes ſo big, as to be very terrible, and that when the Sabbath is ended, he returns into his Pot. *Id.* *p.* 71

(*y*) I heard a Tryal in the Criminal Court of *Paris* call'd the *Tournelle*, in which the Devil was repreſented to have appear'd at the Sabbath in the ſhape of a tall black Grey-hound, ſometimes in that of a brazen Ox lying on the Ground, or a natural one reſting himſelf. *Id.* 72.

large Horns, or the Trunk of a Tree, (z) or into a Black-bird, like (a) a Crow, but as big as a Goose, or into little Worms, (b) which turn and wind every way, or into a White He-goat, or into Fire, or lastly into Ashes, (c) say our Dæmonographers, which those of the Assembly carefully gather, because they are of admirable efficacy in Charms.

Of all these Shapes, the most common, that which gives him the most magisterial Air, and commanding Authority, is the first; that is, that of the great Goat with three Horns and two Faces. 'Tis in this Shape, or in that of a Man, that he appears seated on a Throne (d) of diabolical Structure, and consequently in this Dress he makes the most formidable Figure.

Sometimes the Devil is pleas'd to associate another with him in his Empire (e) which is very surprizing in a Devil! and

(z) The first time that *Mary de la Rulde* went to the Sabbath, she saw the Devil in the shape of the Trunk of a Tree, without Feet, seeming to sit in a Chair, with a very swarthy human Face; but afterwards she frequently saw him in the shape of a Man, sometimes Red, and sometimes Black: She often saw him thrust a red hot Iron close to the Children which were presented to him, but does not know whither he mark'd them with it or not. *Id. p.* 126.

Others say, that the Devil appears at the Sabbath in the shape of a dark colour'd trunk of a Tree, without either Arms or Feet, seated on a Chair having yet something like the Face of a very large Man, and very terrible. *Id.* 71.

(a) The Devil sometimes appears at the Sabbath in the shape of a black Bird, as big as a Goose. *Id. p.* 110.

(b) A Witch reported to have seen the grand Master of the Sabbath turn himself into little Worms. *Id.* 135.

(c) 'Tis well attested by the Confessions of Witches, that the Devil at the Sabbath appears to them in the shape of a Snow-white Goat, and immediately turns himself into Fire, and is reduc'd to Ashes. Which done, the Devil commands the Conjurers and Witches to gather those Ashes, to use in bewitching, and killing both Men and Beasts. *Le Loyer. p.* 401.

(d) The Devil at the Sabbath is seated on a black Chair, with a Crown of black Horns, two Horns at his Neck, another at his Forehead, with which he lights the Assembly; his Hair standing an end, his Face pale and disturb'd, his Eyes round and large, gogling, enflam'd and hideous, a Goat's Beard, the shape of the Neck, and all the rest of the Body very deform'd, partly resembling a Man, and partly a Goat: His Hands and Feet like those of a Man, except that the Fingers were all of an equal length, and sharp-pointed at the end, being arm'd with Nails, his Hands bent like the Claws of a Bird of Prey, and his Feet like those of a Goose, his Tail as long as that of an Ass, with which he cover'd his Privy parts. He had a dismal hoarse Voice, assum'd an Air of Gravity and Pride, and look'd melancholly and discontented. *De Lancre. p.* 389.

(e) Two Devils of note preside in the Sabbath, the *great Negroe*, who is call'd Master *Leonard*, and a little Devil, who Master *Leonard* sometimes substitutes in his Place; his Name is *Master John Mullin*. *Id. p.* 126.

(f) At

and the more deſerves our Admiration, becauſe the evil Spirits in general fell by Pride, and ſhewing that they would not on any account ſubmit to any Being.

I ſhould never have thought that there was a Maſter of the Ceremonies in the Sabbath, becauſe I always conceiv'd that Meeting to be all Confuſion and Diſorder, as indeed it is, as we ſhall hereafter ſee: But yet we are aſſur'd, that there is ſuch an Officer there, (*f*) who holds in his Hand a guilt Staff. We muſt believe it, if we are diſpos'd to believe all that Authors ſay.

The Devil begins his Sabbatical Exerciſe, with ſearching all the Company, to ſee whither they all belong to him, I mean, whither they have certain Marks by which they were enroll'd in his Service. He impreſſes theſe Marks on thoſe who have them not; for their appearing at that Place, is an Evidence of their deſign to devote themſelves to him. He marks them either on the Eye-lids, the Palate of the Mouth, or the Buttocks (*g*), on the Fundament, on the Shoulder, on the Lips, on the Thigh, in the Arm-pits, on the Privities, (*h*), or on the left Eye (*i*). Theſe Marks repreſent either a Hare, a Toad's Foot, a Cat (*k*), or a little black Dog, (*l*); and are ſo inſenſibly ſtampt, that with what Inſtrument

(*f*) At *Vſtarits*, the Court of Juſtice of *Labour*, in the Tryal of *Peter Dignette*, aged 73 Years, and afterwards executed for a notorious Sorcerer; two Witneſſes depos'd againſt him, that he was the Maſter of the Ceremonies, and Governor of the Sabbath; that the Devil put into his Hand, a Staff guilt all over, with which like a General Officer, he rang'd and diſpos'd the Perſons and every thing elſe at the Sabbath, and that that being done, he reſtor'd the Staff to the great Maſter of the Aſſembly. *De Lancre*. *p*. 125.

(*g*) *Daneus* ſays, in his little Tract *de Sortiariis*, that the Devil to ſecure himſelf of the Perſon of a Witch or Conjurer, imprints a Mark on him, either under his Eye lid, betwixt his Buttocks, or on the Palate of his Mouth; and chuſes theſe Places that it may not be ſeen. ('Tis for this reaſon that Witches and Conjurers are ſhorn).

(*h*) Sorcerers are mark'd betwixt their Lips, or on the Eye-lid, according to *Daneus*, on the Fundament, or on the right Shoulder; the Women on the Thighs, in the Arm-pits, or in their Privities, according to *Bodin*. *p*. 164.

(*i*) The firſt time that young Boys and Girls come to the Sabbath, the Devil having made 'em renounce God, the Bleſſed Virgin, the Saints, *&c*. marks them with one of his Horns in the Left-Eye. *De Lancre*. *p*. 143.

(*k*) The Devil marks the Sorcerers in a place which he renders inſenſible; and this Mark is ſometimes the Figure of a Hare, in others of a Toad's Foot, or a black Cat. *Delrio*. *p*. 199. *Cir*.

(*l*) A Conjurer had on his Back a mark reſembling a little black Dog. *De Lancre*. *p*. 184.

(*m*) We

whatsoever they are made, the Party ſuffers no manner of pain. The *Demonographers* alſo aſcribe to them another Privilege, which is, that whilſt the Witches and Sorcerers have them about him, they have it not in their Power to reveal any thing which the Judges ask of them (*m*); for which reaſon they entreat the Judges to raſe out their Marks, that they may be able to confeſs.

Beſides theſe Marks which the Devil imprints on thoſe which he liſts in his Service, he alſo gives each of them a feign'd Name to diſtinguiſh them (*n*).

Thus we ſee all the Sabbatical Gueſts mark'd and nam'd. What will they do now? Why they'll ſing (*o*) to expreſs their Joy, if any new Companions enter. Theſe renounce God, in order to give themſelves to the Devils (*p*) in a ceremonious manner, which is as impious as extravagant. They eat a Paſt (*q*), or hold their left Foot to the Devil, for him to ſuck the Blood of it (*r*); to prevent their revealing any thing which he commands them to keep ſecret. Some of this Society of Witches and Conjurers ſtore themſelves with

(*m*) We have ſeen ſeveral Witches who have entreated the Judges, to cauſe the Marks which they wore about them to be raſed out, telling them that without that was done 'twould be impoſſible to extort from them any Truth or Secret of their Trade. *Id.* 184.

(*n*) The Devil gives every Sorcerer a Name. *Bodin. p.* 165.

(*o*) When any new Conjurer comes to the Sabbath, the whole Company ſing in token of Joy:

Alegremonos Alegremos
Quegente nue va tenemos
De Lancre. p. 396.

(*p*) The Devil to draw them the more eaſily to renounce God and worſhip him, uſually makes them touch a Book which contains ſeveral abſtruſe Characters; then he ſhews them a deep Pit, and as it were a great Lake of black Water, into which he makes them believe he will precipitate them, if they don't inſtantly perform the Renunciation. *Id. p.* 75.

When they renounce God to give themſelves to Satan, they are to chuſe new Sureties, in imitation of their Godfathers and Godmothers at Baptiſm. *De Lancre. p.* 74.

(*q*) To prevent ever telling Tales out of this School, there is a Paſt made at the Sabbath, of black Millet, and the Powder of the Liver of ſome unbaptiz'd Child, which is dried; then mingling this Powder with the abovemention'd Paſt, it has the Virtue of Taciturnity to that Perfection, that whoever eats of it will never confeſs *Id.* 130.

(*r*) The Devil at the Sabbath ſucks the Blood of the left Foot of Sorcerers, to render them more obſtinate, and reſolute in refuſing to diſcover any thing. *Id.* 191.

A Witch ſaid, that ſhe had ſeen the Devil pierce the left Foot of Sorcerers with a Punch, draw out the Blood at the little Toe and ſuck it, to prevent their confeſſing any thing relating to their Conjuration. *Id.* 135.

(*s*) A

with Poiſon (*s*), which is diſtributed to them, when they have no more left of what was before given them. Others employ themſelves in ſtroaking Children on the Face (*t*) to render them ſo ſenſeleſs and ſtupid, as to be able to ſee all theſe horrible Sights without any fear or diſturbance. Others after having kill'd unbaptized Children, make of their Fleſh an Ointment (*u*), which they uſe in their Journies and Tranſformations.

Let's now ſee how the little Devils without Arms (*x*), throw Witches into a great Fire, and after ſome time, take 'em out again, without their having felt any Pain, or been in the leaſt hurt; and that to make them believe that they have no reaſon to fear Hell-fire, becauſe, as the Devils perſuade they are not more forcible than thoſe of the Sabbath. We ſee ſeveral others there giving an exact Account of all the Miſchiefs which they have done (*y*); and the more wicked they have been, the more they are prais'd, valu'd and applauded.

What

(*s*) A Witch declar'd, that ſhe had an hundred times ſeen Poiſon prepar'd, which was diſtributed on the Sabbath amongſt the celebrated Witches, as are alſo Powders; this Poiſon is never made at private Houſes, but only at the Sabbath. *De Lancre. p.* 94, 95.

(*t*) All the Children who are carry'd to the Sabbath by the Witches, depoſe only that they ſtroak'd them over the Face and Head; but don't ſay that theſe Witches Hands were anointed or gress'd; tho' ſay they, as ſoon as they have thus ſtroak'd them they are diſturb'd and ſtupify'd, or elſe when they have given them an Apple, or a bit of black Millet Bread; and that the Night following, theſe Hags infallibly come to their Dwellings and fetch them away, tho' in the Arms of their Fathers or Mothers, without their ever being able to awake. *Id. p.* 115.

(*u*) Satan could very well perform his Tranſportations without Ointment; but he adds this ſuperfluous piece of Wickedneſs to furniſh the Conjurers and Witches with both Inclination and Means to kill a great many Children, perſuading them that without, 'tis impoſſible for them to convey themſelves to the Sabbath: and will have it compos'd of the Fleſh of unbaptiz'd Children, that theſe Innocents being depriv'd of their Lives by theſe wicked Witches, their poor little Souls may be depriv'd of the Glories of Paradiſe. *Id.* 112.

(*x*) A Witch declar'd to have ſeen at the Sabbath, ſeveral little Devils without Arms, light a great Fire, throw the Witches into it, and take them out again without hurting 'em. *Id.* 135.

In the Sabbath, the Devil inſinuates to the Conjurers and Witches that the fear of Hell with which they ſo much terrify themſelves, is groundleſs, and that the eternal Torments will not give them more uneaſineſs, than a certain artificial Fire, kindled with a fraudulent Deſign, that certain Perſons ſhould paſs and repaſs thro' it, without receiving any Miſchief. *Id.* 127.

(*y*) At the Sabbath, the Conjurers and Witches are oblig'd to give an Account of all the Miſchiefs which they have done, and if they have not per-

What a fine thing 'tis to see a dance of Toads? And this they always see (*z*) at the Sabbath. But what is most charming and admirable is that these Toads speak, and complain of those who have neglected to feed and fatten them well. These Animals make a very considerable Figure in Magic; the Children are charg'd with the keeping them (*a*), and oblig'd to lead them to Pasture. What a Flock is this? But let's proceed forward, for one ought to be a Conjurer, to take Pleasure in dwelling long on such nasty Reptils.

Is a Conjurer inclin'd to do any mischief to any Person, who is not like him, listed in the Devil's Army? When at the Sabbath, he assumes his Shape (*b*); to the end that there should afterwards be Witnesses enough to affirm to have seen him there, that by these means he may pass for a Sorcerer, and be punish'd as such. Thus, according to the Power ascrib'd to Sorcerers, they may destroy the honestest Men in the World. Is it possible that God should permit it?

The Feast follows: But what Feast? The Dishes serv'd up, are fitter for Dogs than Men (*c*): Dogs did I say? They

perpetrated any Villanies, or their Crimes have not been of a sufficiently deep Dye, the Devil, or some old Conjurer, chastises them very severely. *Delrio.* p. 173.

(*z*) Sometimes the Toads walk before the Witches, dance a thousand Figure-dances, and accuse their Masters and Mistresses of starving them. *De Lancre.* p. 392.

(*a*) The Adoration of the Devil being perform'd in the Sabbath, the Children which are presented to him, are conducted to other Children, who were before posted along the River side (for the place of the Sabbath is scarce ever without some near adjoyning Lake, River or Pond, in order to beat the Water, to produce Hail, and raise Storms). Then they have given them a white Wand, and several Toads are entrusted to their keeping; and, after having continu'd some Years in this Condition, according to their Age, they are advanced to a higher degree, and admitted into the Dance. *De Lancre.* p. 76, 76.

(*b*) Those Conjurers and Witches who have a malicious Design against any Body, when they are at their Nocturnal Sabbath, have power to represent the Person whom they would injure. But this Shape or Figure does not stir, being produc'd and form'd by the Devil, at the Instance of these *Witches* or *Conjurers*, that the Person may be accus'd of Sorcery. *Id.* p. 144.

(*c*) At the Sabbath, the Company sit down at Table according to their respective Ranks, each of them having his or her Devil seated next them, and sometimes opposite to them. The Grace which they say is an Invocation of *Beelzebub*. When they have eaten, each Devil takes his Disciple by the Hand, and dances with her. Sometimes they take them only by one Hand, holding a lighted Candle in the other, with which they proceed to adore the Devil, and after that, every one of the *Witches* sings very lacivious Songs in honour of her Devil. Some *Witches* have told us, that their

They would even be ſtruck with horror at them? The Diſhes, Plates, Cups and other Veſſels us'd at that Table, are of ſuch an extraordinary Matter, that 'tis impoſſible for me to tell (*d*) of what they are made.

After the Feaſt, the Gueſts apply to ſeveral Exerciſes, and when they are at a loſs what to do, they need only pronounce certain Words (*e*), and the Devil immediately comes to inform them of their Duty. But alas! how execrable and abominable is this Duty, which chiefly conſiſts in paying Homage to the moſt deteſtible of all Creatures; in worſhipping him with I know not how many various and odious Geſticulations (*f*); preſenting Offerings to him (*g*); to ſprinkling (*h*) and ſigning themſelves in honour of him (*i*); and in ſhort imitating (*k*) to his Glory, whatever is by others apply'd to that of our God. Permit me, O God! to doubt whe-

their Tables at the Sabbath are very well furniſh'd with all ſorts of good Chear, Bread, Salt, and Wine, and that their Table-Cloath ſeems to be guilt. But generally the moſt intelligent of them ſay, that nothing is ſerv'd up but Toads, the Fleſh of hang'd Criminals, dead Carkaſſes freſh bury'd, taken out of Church-yards, Fleſh of unbaptiz'd Infants, or Beaſts which dy'd of themſelves: and that they never eat with Salt. Their Bread is of black Millet. *Id.* p. 104, 105.

A *Witch* declar'd to have ſeen at the Sabbath ſeveral Tables ſet out with great quantities of Proviſion; but when the Gueſts endeavour'd to help themſelves with any part of it, they found nothing in their Hands; except at ſuch times when either baptiz'd or unbaptiz'd Infants were brought thither; both which ſhe has frequently ſeen ſerv'd up and eaten. *Id.* 135.

(*d*) A Peaſant being one Night at a Sabbath, where there was a Feaſt, a Cup was preſented him to drink, he threw out what was in it, and ran away with the Cup, which no body could diſcover what it was made of, nor had ever ſeen the like Colour; it was preſented to one of the *Henry's*, King of *England*. *Trinum Magicium*, p. 37, 38.

(*e*) At the Sabbath the Gueſts cry out, *Tyrant, Tyrant Beelzebub*, to call up the Devil, to inſtruct them what they are to do. *De Lancre.* p. 505.

(*f*) Sometimes the Company at Sabbath worſhip the Devil with their Backs towards him; ſometimes with their Feet againſt him, having lighted up a Candle of very black Pitch, at the middle Horn, and then they kiſs him either before or behind. *Id.* 75.

(*g*) At the Sabbath, Offerings are made, which are ſaid to be deſign'd, and made uſe of in the Proceedings of the Sorcerers againſt thoſe who proſecute them, in order to condemn them to the Flames. *Id.* 458.

(*h*) At the Sabbath the Devil piſſes firſt in a Hole, and ſprinkles it on all the Company, *p.* 457. and 131.

(*i*) At the Sabbath, the Members of that Aſſembly, make the Sign of the Croſs with the Left-hand uttering the following Words, *In nomine patrica aragueacv petrica, agora, agora, Valentia, jouando goure gaits gouſtia.* The meaning of which mixt Jargon of *Latin*, *Spaniſh* and *Biſcayan* is; *In the Name of Patrick, Petrick of Arragon, at this Moment, at this Moment, Valentia, all our Miſchief is over.* Id. 457, 457.

(*k*) At the Sabbath, Toads are baptis'd, and dreſs'd in Red or Black Velvet, with a Bell at their Neck, and another at each of their Feet: the Male

whether ſuch Impieties and Abominations could ever be committed, till I ſhall be fully ſatisfied, that you have given Power to perform them.

After the Impieties, follow the Obſcenities, the filthy Embraces (*l*), Proſtitutions, Inceſts, (*m*) the moſt diſſolute and extravagant Dances, (*n*) to Tunes and Inſtruments, (*o*) even on their Heads (*p*). In ſhort, in theſe Aſſemblies is practis'd whatever can be thought of, the moſt ridiculous, the moſt impudent, the moſt infamous, and impious; or at leaſt we muſt judge ſo, according to the Relations of them which are publiſh'd. But the Queſtion is, whither we ſhould believe them? That I leave to the Deciſion of thoſe who uſe their

Male Surety for them holds their Head, and the Female their Feet. *Id.* *p.* 133.

A Woman nam'd *Sanſinena*, frequently ſaid Maſs at the Sabbath. *Id.* 142.

(*l*) *Joan de Hortilapits*, aged 14 Years, an inhabitant of *Sare*, being ask'd whither ſhe had worſhipp'd the Devil, and in that Adoration kiſs'd his Poſteriors? ſaid *no*, but that the Devil had kiſs'd all their Poſteriors---That the grown People kiſs'd him behind, and that he on the contrary kiſs'd the Poſteriors of all little Children. *Id.* *p.* 76.

(*m*) At the Sabbath the Wife diverts her ſelf before her Husband, without any danger of his Jealouſy, from which he is ſo far, that he frequently procures for her: The Father debauches his Daughter without any the leaſt Shame; the Mother is not afraid to force her Son to lye with her before he touches any other Women; and the Brother deflours his Siſter. *Id.* *p.* 137.

(*n*) The Witches of *Logny* in their Dances, cry'd out: *Har, har, Devil, Devil, leap here, leap here, leap there, play here, play there*; and other cry'd out, *Sabbath, Sabbath*, lifting up their Hands with Brooms in them. *Id.* *p.* 211. *Bodin.* *p.* 278.

The Company at the Sabbath, worſhipp'd the grand Maſter, and after having kiſs'd his Poſteriors, about ſixty of them danc'd without their Cloths, Back to Back, each of them having a great Cat faſten'd to the Tail of their Shifts; then they danc'd around. When Maſter *Leonard* aſſuming the Shape of a black Fox, mutter'd an inarticular Sound, after which the whole Company was ſilent. *De Lancre.* *p.* 126.

The Witches dance at the Sabbath ſometimes naked, ſometimes in their Shifts, with a great Tail faſten'd to the Tails of them. *Id.* 204.

Jeannette d' Abadie, declar'd to have ſeen the Lady *Martia Baſſarena*, dance at the Sabbath with four Toads, one dreſs'd in black Velvet with Bells at its Feet, which ſhe had on her left Shoulder, and another without Bells on her right Shoulder, and another on each Hand, like a Bird; the three laſt not cloath'd, but in their natural Condition. *Id.* 210.

The great Witches are generally aſſiſted by ſome Devil, who is always on their left Shoulder, in the Shape of a Toad; but inviſible to any but Witches or Conjurers; and the ſaid Toad has two little Horns on his Head. *Id.* 130.

(*o*) A *Witch* declar'd to have heard an hundred times at the Sabbath, the little blind one of *Siboro*, ſound a Trumpet, and play on the Flute. *Id.* 94.

(*p*) A *Witch* ſaid that the Devil kept his Sabbaths in Houſes, whither in the Shape of an He-goat, he brought a lame Woman, nam'd *Jeannette Biſcar*, who afterwards ſtood on her Head before him. *Id.* *p.* 141.

(*q*) As

their utmoſt endeavours to ſtudy the Creatures and the Creator; the Creatures, with regard to what they can do of themſelves; and the Creator, conſider'd with regard to the Power, proper for him to allow them. We ſhould, methinks, always regulate our ſelves by this Conſideration, when the Queſtion turns on Conjurers, Witches, Spectres, Divinations, and whatever elſe are term'd ſuperſtitious Practices.

With this Reflection I think fit to end the Deſcription of the Sabbath. But yet that I may conclude conformable to what the *Dæmonographers* teach us; I inform you that the Cock has crow'd; for according to them, his crowing (*q*) diſperſes this Diabolical Aſſembly, and cauſes it to vaniſh.

(*q*) As ſoon as the Crowing of the Cock is heard at the Sabbath, all diſappear. *De Lancre. p.* 154. 60.

That the Cock may not Crow, in the time of the Sabbath, Satan has taught the *Conjurers* and *Witches* to rub his Head and Front with Oyl, or elſe, as *Pliny* ſays, *l.* 29. *c.* 5. to make him a Collar of Vine-branches. *Id. p.* 167.

FINIS.

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